

THE CHRISTIAN

EVANGELIST

May 24, 1959

FRONT
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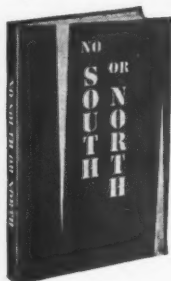


University of the South
Masters et Baccalarii
OMNIBUS ET SINGULIS HAS
SALUTEM
Voto placuit
Rebecca Jane Foster
pro meritis eius ad titulum gradumque
dare et concedere insignia et iura
Quis rei in testimonium nos
et collegii sigillum affuerit
Salutem Chamberlain
Anno Domini mille
mensis Junii

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an interfaith symposium—GOD IN THE P

A Protestant View

by Thomas J. Van Loon

IN APPROACHING this subject from the perspective of one group in the Protestant faith, I have sought briefly to identify some major factors involved, noting areas of responsibility. These are organized around the concepts, "The School's Setting," and "Experiences of God."

The School's Setting

The tax-supported public school is the agency in our society that provides for the formal education of children and youth. The school is not to be identified solely as an arm of the state, although it operates within a framework of law. Rather, it is the creature of our whole society.

Our free democratic society includes much more than the system of law and governmental organization we call the state. It includes a rich variety of purposes, values, meanings and beliefs whose pursuits provide a dynamic community setting for the school and are reflected, in varying degrees, in the schools' program.

One of the most pervasive elements of our culture has to do with religion. It includes not

only our grounding largely in the Hebrew-Christian tradition but the multiplying institutional expressions of religion and the increasing voluntary faith-group identification of our people.

Moreover, religion is not simply a concern limited to the individual in his role as private citizen. The state itself recognizes and respects the religious nature of our people (tax-sponsored chaplains, tax exemptions for churches, etc.), and so interprets state-church separation as not to preclude at least limited cooperation between the two.

Most Protestants seem to find this view of separation consistent with both their understanding of what our history has been and what our practice ought to be. For they see our system not as separation with hostility nor separation with indifference; but as separation with cooperation in the sense of sympathetic association in the welfare of our people. This does not mean organic connection between the two, nor does it mean "establishment" of one or more religions.

Experience of God

It is not the school's function to teach sectarian religion nor to judge between the rival faith claims made by men in expressing their experience of God. But this does not mean that the school should avoid treating religion with understanding and appreciation.

Characteristically, religion includes three elements: worship and commitment; system of beliefs; and code of behavior issuing from and consistent with one's worship and beliefs.

True worship cannot be co-

erced. Commitment must be voluntary. These are distinctly the province of home, church, and synagogue. But in some instances it may be appropriate to verbalize the meaning of these commitments for individuals holding them where the purpose is to provide needed information or to stimulate appreciation.

Where integrity of subject matter or intergroup understanding requires, the school should teach about religious beliefs, not for purposes of advocacy but for understanding. How else, for example, can the Reformation, or medieval art, and medieval history be made meaningful?

The point here is that decision should be made primarily upon educational rather than religious grounds. This requires teachers who are professionally competent, and sophisticated enough in religious knowledge and self-insight to treat the subject with scholarly objectivity and not with evangelistic or proselyting fervor.

The public schools should encourage behavior expressing support of moral and ethical values. Happily, there is substantial agreement among our people, religious and non-religious in outlook, about the importance of truthfulness, justice, respect for others, kindness, and so on.

The problem arises at the point of the multiple sanctions for these values. The schools should not by emphasis or omission imply that religious sanctions for these values are unimportant. Teachers ought to point out that we hold many sanctions for our values. They ought also to indicate that many of our citizens, probably the large majority of

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PUBLIC SCHOOLS

them, hold religious sanctions for them.

In so doing, the schools should maintain a climate conducive to the nature of commitments made in home, church, or synagogue.

A Roman Catholic View

by John A. Hardon, S.J.

Religious integration has three obstacles of prejudice. Most radical is the strange theory of religion that has invaded some educational circles. When John Dewey wrote, "Any activity pursued in behalf of an ideal end against obstacles and in spite of threats to personal loss because of conviction of its general and enduring value, is religious in quality," he arbitrarily removed the acceptance of a personal God from association with religion and appropriated the traditional name for his own brand of naturalistic humanism.

A second obstacle arises from the nature of our pluralistic society in the United States. Finally, separation of Church and State for some people means that no semblance of religion may be tolerated in the classrooms of public schools.

Against the shapeless humanism that influential educators are propounding, religion must be defended as the sum-total of all the principles and laws that govern our responsibilities to God.

If we examine the religious factors which are intrinsic to the public school curriculum, what do we find? What does religion mean in Chaucer, Shakespeare and Milton; or in history, in the

religious institutions of nations, in the origins of the Jewish people and Christianity, the rise of Mohammedanism, the Crusades, the Protestant Reformation, the migration to America in search of religious freedom? Their common element is always belief in a Supreme Being who controls the happiness of men and determines their future destiny.

Less radical—but more common—are the fears of churchgoers that religion in public school threatens their denominational status. Here a careful distinction should be made between ideas that are basic to all religious systems and formal sectarian instruction. Certainly grave limitations are imposed on the teaching of religious values in tax-supported institutions, arising from a heterogeneous student body and the civil law. *But limitation is not elimination!* An easily definable substratum underlies the main religious cultures of America, within whose limits teachers should be encouraged and prepared to deal in the classroom. This would include the existence of a Creator, and the common duty of all men to obey the moral law as formulated in the Ten Commandments.

Does religion in public schools contradict a legitimate separation of Church and State? The simplest approach to this attitude is the direct one.

In all frankness, what are those who raise the objection opposed to? Not the separation of every kind of philosophy from the civil government, or the removal of all belief from public education. That would be the end of civil government, and of the public schools, since neither

can operate without some basic principles, even when (as under Communism) they are openly godless. The object of reproach is the religious system one dislikes. It may be Christianity or Judaism, the [Roman] Catholic Church or Protestantism, but normally the irritant will be a theistic concept of life.

While fully conscious of the practical difficulties, sincere believers do not oppose religious integration in the public schools. They see that other religions besides their own give allegiance to the same Creator and Master of the universe, and they are too familiar with the tragedies of history to want American youth to dissociate education from dependence on God.

A Jewish View

by Arthur Gilbert

It is recorded in the Book of Exodus that when Moses asked the Lord by what name He should be made known unto the slaves of Egypt, the Lord answered, "*Ehyeh-Asher-Ehyeh*"—I Am that I Am. The rabbis understood this to be an assertion of God's being, uncircumscribed by any description or definition of His particular nature.

This very assertion, however, had significance only as a statement of a philosophical principle, but it was understood as a concrete manifestation of the role of God in history. For on the inspiration of this revelation Moses assured the people, "His everlasting faithfulness and unchanging mercy will more and more" (Continued on page 29.)

"On a Bare Hill Raise a Signal"

by James E. Farrell

A Faith to Live by

THE world awaits a signal. There are many signals yet there is but one *signal*. One signal to give meaning to life; one signal on a bare hill. No other signal is so high nor so lonely.

Kings have awaited messengers; generals have longed to see a signal fire; anxious parents have kept vigil at a bedside while awaiting a signal from the physician; mankind is seeking a signal of achievement, hope, satisfaction, and immortality. But, the only signal coming from the bare hill abides the same through morning dawn and evening dusk.

What is the signal on a bare hill? It is the cross of Christ. Red are the stains on its rough-hewn arms. Nails hammered and gouged and battered and stained are there. The banner is Jesus of Galilee. The color is blood red for sacrifice on a field of white for purity.

What is there so attractive about a banner on a bare hill? The way before it is narrow and straightened. No smooth pathway has the world built here—rather, pitfalls and stumbling blocks and snares, the wiles of crafty men seeking innocent prey.

The world is divided into nations and races and tongues and classes. We are living on a tower of Babel. Wrong is being made to look like right, and right is made to appear as wrong. We frame the laws. We create the values in our society. We cling to a philosophy which leaves us between the horns of a dilemma and we are not satisfied.

Follow the multitude. Listen to the uproar of kingdoms. "The Lord of hosts is mustering a host for battle." Christ is the signal. He is the truth. He is a dependable value.

The cross represents a victory for hateful men. But, where are his victors now? Three thousand faithful on Pentecost rallied around the signal. In a few days, the number exceeded 5,000. The cross also represents a victory.

Today, young men and women are mustering within our Church to follow Him—even to Golgotha if necessary. They will follow him to mission fields, to parishes as ministers. They will take him into their homes, and will be companion with him in the daily work.

Christ is the signal. He is still saying, "Come."

PRAYER: Lord Jesus, we come by strength not our own. May we look upon the banner set on a bare hill daily and see in it the world's shame but also the hope of new life. AMEN.

James E. Farrell is minister of First Christian Church, Niagara Falls, New York.

Editorials

Regular Giving or Emotional Response?

GOOD stewardship includes the right use of one's time and talent, as well as what is done with his possessions and money. It often appears that the first two are handled better than the money. As we have reached the end of a special period of stewardship emphasis, a few more thoughts remain that may be a guide for the prevention of a summer slump in giving.

The scriptural admonition to give as we have been prospered, cannot be improved upon. A person committed to such a program will never cheat the Lord. The chances are that he will soon learn to deny some of his other wants when prosperity slows down a little, rather than to cut down on his planned giving to the church.

Regular worship is a necessity for one's spiritual balance. Regular giving is a part of worship and equally necessary for spiritual well-being. A written pledge or a firm intention insures regularity. If one worships in various places his regular giving in the congregation to which he belongs makes possible a planned and orderly program on the part of the congregation as a whole.

There is still a lot of giving which is only an emotional response to the appeal of the moment. It is recorded that Aimee Semple McPherson sometimes went to unusual lengths at Angelus Temple, in Los Angeles, to make the most of the moment. Ushers lifted a clothesline over the heads of the congregation, with clothespins on the line. The "offering" was to be pinned to the line. Coins would not stay pinned!

We have been present when the collection was counted and then heard the minister announce that it was not large enough. Then an attempt was made to shame people into giving more.

Recently, we overheard the following whispered conversation behind us, as we visited a church of another tradition.

He: "Do you have a dime?"

She: "No."

He: "What did you do with all that change that was on the dresser?"

She: "I bought some things yesterday."

He: "Oh, well, just let it go."

This was an emotional response, unfruitful to be sure, but an illustration of a poor way to do the Lord's business.

A right program of giving would include the Lord's share of the income, along with the other regular demands. It may include all the causes of the local congregation plus others of personal interest. Then one's emotions might well prompt him to give on special occasions after the rightful share has already been returned.

The program will not advance very regularly on the foundation of our emotional giving. Only regular, planned giving makes for a planned program in the church and a healthy individual, spiritually speaking.

What's in It for Me?

HOW many generations have to act in a certain way before the young will respond that way as if it were a natural instinct? Even if there is an answer to the question, America surely isn't old enough to have any such built-in tendencies. But we have a habit which surely is learned in a hurry.

What's in it for me? is a question that dogs use from the cradle to the grave. Even the best of people suspect the best of people if they act as if they were doing something out of the kindness of their heart.

Nowhere is this attitude more insidious than in the church. Some time ago, a friend of ours called on a prospective transfer member in a large city. The first question posed was, "What can I get in your church that I can't get anywhere else?"

The evangelistic caller admitted later that she had been trying to sell the prospect on the idea of hearing good music, making friends, and hearing helpful sermons.

It is true that there's something in it for you, if you unite with a church and worship regularly. More people have been inspired from on high while seeking such guidance in the fellowship of the church than anywhere else.

But the church is really a fellowship of those who are concerned with being instruments of the will of God. The best Christian is interested in giving instead of getting. Happily, such persons find that there is plenty in it for them.

A reminder through...
an aged woman
a young man
a small child

NEIGHBORS in other lands

by William J. Moore

Professor of New Testament
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And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live."

But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" (LUKE 10:25-29)

Jesus answered the question with the parable of the Good Samaritan. The "neighbor" of the second commandment is any person in need.

I'd like to introduce you to three people I saw last summer who, in this shrinking world of ours, must be thought of as our neighbors, though in some instances it is difficult for us to see how we can help them. One is an old woman, one a young man, and one a small child.

1. An Old Woman in West Germany

To meet the woman one would have to go to a refugee camp near Karlsruhe. There are one hundred and eighty camps like

this, holding about fifty thousand people in West Germany. Under the guidance of an army chaplain and his wife and a professional social worker named Frau Kappes, my three companions and I set out on a tour of four camps each housing about three hundred refugees and displaced persons.

These people live in large buildings. In one place the residence was a former ammunition factory. The buildings are divided up into cubicles partitioned from each other usually by cardboard about seven feet high.

There are no ceilings in the little rooms. A family can hear over the partitions the noise of a score of other families. A sick, aged person might be kept awake through the night by the crying of a child five or six or ten cubicles away.

A family of four or five might be obliged to live in a space ten feet by ten. In one place we found three families, twelve people in all, living in one room about fifteen feet by twenty-two. People have been living like that for years and many of the children have known no other kind of existence.

It is especially hard on the children. At each camp there was outside space for young-

sters, but not enough. At one, eighty children had as a playground a plot no larger than my back yard in Des Moines.

We were impressed by the tidiness of the cubicles and the camps in general and the clean and neat appearance of the refugees. Generally they make the best of what they have and take pride in the way they care for themselves and their quarters.

On the whole they are not low-class people at all. They become refugees often because they have ideals and convictions, because they are intelligent and brave enough to criticize conditions that are intolerable back where they came from.

I was surprised to learn that there is very little juvenile delinquency in spite of the abnormal circumstances in which the young people must live. The expert, Frau Kappes, attributes this mainly to the substantial family life characteristic of these people. There is family pride and there is family discipline.

On our rounds we came to the aged woman to whom I referred. Short, stocky, with straight gray hair combed back and fixed in a knob, this very plain woman wore a simple black dress as did many of the refugees. We learned that she was sixty-two

years old. She would have passed for seventy-five. Hard work in the early years and trouble later have taken a heavy toll.

She lives in a cubicle about ten feet by twelve with her husband, her daughter and daughter-in-law, and her two grandchildren—a family of six. They might very well have been casualties back along the way before the family was able to reach safety in West Germany. The cubicle was spotlessly clean.

There was nothing new or pretty in it except a little plant in a can on the high window sill. Apparently she wished us to notice it for, like a child with a secret it wants to be persuaded to divulge, she kept glancing toward the window sill. We learned that her family had been able to get the plant for her on Mother's Day, now many weeks past. Wisdom sometimes decrees that we provide flowers for the soul even at the cost of some bread for the body.

She told us about the early days on a farm in Yugoslavia. Her face lit up as she talked about the joys of growing things and caring for animals. How she loved the farm life! Then came the flight to Austria and for fourteen long years she and her family have lived as refugees—practically no personal belongings, no contact with relatives and former friends.

But God had been good, she said. She had members of her immediate family with her. She had health. She appreciated the hospitality of West Germany, the facilities at the camp, the friends she had made there, the ministry of the church to her.

Well, what were the prospects for the future? She smiled happily as she talked about them. There was a chance that the family would be able to get an apartment or a small cottage in a German town nearby. Of course, she admitted, there was no possibility for her and her husband—aged farm people that they were without financial resources—ever to get a plot of

land and start all over again and make good, but the younger people would. She was sure of that.

I refer to this woman because she belongs to the class of refugees, neighbors of ours, for whom we must take responsibility if we are followers of Christ. But I remember this particular refugee because she was such a choice spirit: so wholesome, honest, humble, pious, kind.

You simply can't feel sorry for a person like that. On the contrary, she makes you feel sorry for yourself that you haven't cultivated as you should the qualities of spirit that make a queen out of a very common woman in drab circumstances. She could speak of the past without any word of bitterness. She could contemplate the future with steady optimism. She could enjoy to the full the blessings of the present, deeply grateful for small mercies: a roof overhead, a dry concrete floor, vermin-free cardboard walls, and—that Mother's Day flower in the window!

II. A Young Man in Yugoslavia

I saw him in Brod, midway between Zagreb and Belgrade. He was in his early twenties. He had a lithe, athletic figure and swarthy, handsome features. His was an intelligent face and the dark, flashing eyes were windows to a spirit that was zealous and restless and sensitive.

I shall never forget his clothing. It was market day in the city and people had put on their best to go to town—to buy or sell or both—and the best that hundreds of them wore an Iowa farmer would not put on to clean out a stable. The old shoes on this man were mere scraps of leather precariously hanging together. He had patches on his coat and pants. On the patches were other patches.

Here in Yugoslavia is poverty in the extreme. Masses of people seem to be living under a shadow. They don't laugh much. They have a sullen, whipped

look. In his "Elegy" written in an English Country Churchyard Thomas Gray, surrounded by tombstones, describes the common people of the village who had inherent capacity for great things, but circumstances over which they had no control choked their ambitions and forced their lives into very small molds.

"Perhaps in this neglected spot
is laid
Some heart once pregnant
with celestial fire;
Hands, that the rod of empire
might have swayed
Or waked to ecstasy the living
lyre.
But knowledge to their eyes
her ample page
Rich with the spoils of time
did ne'er unroll;
Chill penury repressed their
noble rage,
And froze the genial current
of the soul."

In the course of a year about 30,000 Yugoslavians cross over into Italy at Trieste. Most of them are economic refugees, not political. They don't care much what party is in power in Belgrade or what are the fine points of political philosophy that keep East and West apart.

They simply want to go out into the world beyond their borders and get three square meals a day and be able to own at least one unpatched coat.

Brod is about three hundred miles from the Yugoslavian-Italian border. The young man is probably stuck there. Like thousands of other young men and women who have just as much right to life, liberty, and the pursuit of happiness as we have, he will quite likely spend his earthly days in a very circumscribed sort of life.

III. A Child in Turkey

In the center of Izmir on the west coast of Turkey is a sort of culture park, a mixture of botanical gardens and fair grounds. As I was going through this park I noticed a boy sitting on a

(Continued on page 27.)

The Stamp of Success

by Irene Jeffries

BY ACTUAL survey over half of the people are dissatisfied with their jobs. Every young person is anticipating the day when he can be on his own and do some worthwhile service. There is keen competition, and finding the right job is important. It has to pay enough to meet one's needs, and at the same time bring personal satisfaction to the individual. How should one invest his life?

Some children were discussing their fathers' work, and each was thinking in terms of what he got out of it. One child said, "My dad runs the ice cream wagon; I can have all the ice cream I want for nothing."

Another said, "My dad is a dentist; I can have my teeth pulled for nothing." The third added, "My dad is a shoe cobbler; I can have my shoes fixed for nothing."

The last youngster was a minister's son; he concluded the discussion with, "My dad is a preacher; and I can be good for nothing."

That last comment has too often and too long been the attitude of many toward Christian vocations. The argument has been that the pay is too little and there is not enough prestige connected with the work, and some even go so far as to say that Christian workers are paid for being good. Despite all these absurdities, the greatest field open to young people today is the field of Christian service.

Plan early, not the exact job but the general field of interest. Do not be satisfied to wonder where your abilities will take you; rather take advantage of your capabilities and use them to take you where you want to go. What kind of a job do you want? What can you do best?

In years past young people drifted into certain jobs because it "ran in the family." Others felt it lent prestige or dignity to their person. Or perhaps someone advised it. There might have been an opportunity to make a lot of money. Then for some it was the easiest job to find and it was just something to do.

How does one go about planning for his life's work? The first thing to do is learn as much about yourself as you can. Then find out about the different occupations. There are about 40,000 different jobs in the United States. When you know yourself, and the jobs available—match the two.

Do you know how to get acquainted with you? It might help to write down all you know about yourself. Be honest and analyze your own interests and abilities. Then match them with the jobs in which you are interested. Talk with your teachers and look at your school records. They may show something you have overlooked.

Through rating scales and standardized tests one can discover his strength and weakness.

Let us draw a word picture of you. List your physical characteristics: height, weight, age, voice, physical defects, etc. Now sketch in your pattern of interests.

What about your emotional and social characteristics? Do you prefer to be by yourself or with people? If you are a sociable person, you probably would not be happy as an isolated forest ranger. Do you worry a lot? Are you able to concentrate? Are you a person of extremes? Are you either on cloud nine or down in the dumps? Can you take disappointments without going to pieces?

How do you get along with others? Do you like people? Do you have to make a special effort to get people to like you? Can you work out a balance between being aggressive and letting others impose on you? Can you be depended upon? Are you loyal to your friends and your family? Now fit your answers alongside the qualifications for the job you think you want. Will it work?

Now let's take a look at your guiding motive and goals. What do you really want out of life? To have a good time? To make lots of money? To achieve social success? To reach political power? To have professional success? To give service to society?

Of course, everyone will say,

Our faith is expressed within our vocations

"I want to be happy." Happiness is not a destination, but a way of traveling through life. People are happiest when they are doing something of service for others. To be happy one must be needed.

Do you succeed well? Are you a good loser? We used to think that a person was suited for just one job, and that he would be utterly miserable unless he found it. Today we see that if he has some general ability his job may be more versatile, although we are stressing specialization today as never before. Jobs really fall into three classifications: working with people, things, or ideas.

What makes a job a Christian job? Occupations that can be done with a Christ-like attitude, purpose, and principle can be Christian vocations. They are many and varied. There would be some occupations that would have to be barred—anything that is harmful or degrading to one's fellowmen.

You have a special job in mind, let us apply some Christian objectives. Is this job morally constructive in serving human needs? Will it make full use of your talents? Does it build fellowship and enrich personality? Can it be done in a spirit of oneness with God? Remember there is a sacredness in all useful work.

The church offers many avenues of service. The magnitude of church-related vocations requires the complete devotion of its leaders. The extension of Christianity calls for more and more effective leadership. Our growing technical age requires specialized skills in church service.

We used to hear a great deal about God's call to a certain field. But many are prone to say, "It hasn't happened to me." Perhaps you have heard God's call and did not recognize it. What is the nature of a call? There is an awareness of a need; there is the ability to meet that

need; there is a response on the part of the individual, feeling that he wishes to give his highest and his best.

No two calls are alike; all are highly personal. God speaks to everyone, but not everybody hears. He speaks through nature, friends, and the normal experiences of life. God's call is a growing awareness and a desire to respond.

Sometimes we see all these signs, but we do not want to go

in the direction they point. We hold some kind of unfavorable attitude. Perhaps it is fear of insecurity, not enough pay, somebody might laugh, or someone did that kind of work and he was a heel. So what? What are you going to do about it?

Everybody has one life, but only one to invest for the future. Work at something you like, and keep it within God's plan.

Service is the stamp of success!

Her Main Trait

by J. Warren Hastings

THE FUNERAL was over and one of the sons of the woman who had died stood by the open grave and we visited together.

"Your mother was an unusual woman," I said, "and I am glad it was my high privilege to know her. I think she was the most unusual person I have ever known."

He looked at me with steady eyes and his voice was hoarse as he spoke: "My mother was a most unusual woman and I feel, as do my four brothers and two sisters that we were greatly blessed by her. She made each one of us children feel that we were her main interest; but at the same time she made us aware of the fact that we were members of a big family.

"We felt very close to her. She was approachable, deeply understanding, and all of us considered her perfect. As I grew older, and this was true of all of us, I confided in her and I usually followed her advice. She had the mysterious trait of drawing the children to her and eliciting their confidences."

"I did not know your mother that well," I injected. "What would you say was the main

trait in the personality of your mother?"

He meditated for several seconds before he spoke: "My mother's main trait was her awareness of God. We were a poor family and there were times when she did not know how she would make ends meet. However, she never revealed unto us children anything but faith and hope and high courage.

"I have often heard her say, 'God has been, throughout the years, a loving Heavenly Father to me. I know he will never fail me. I want my relationship to him to become more intimate as the years go by. I trust him implicitly. He is my constant companion. I never walk alone.'

"Very often after Mother would tell us of her companionship with God, she would have us all get down on our knees while she offered prayer. My mother's relationship to her Heavenly Father was, I think, the dominant theme of her life. She had an odd way of saying 'my dear Heavenly Father' and today as a grown man I never offer a prayer but what in my imagination I can hear my mother saying those words."

"I do not believe," he said softly, "that there will ever be another woman in the world like my mother."

J. Warren Hastings is minister of National City Christian Church, Washington, D. C.



Urges Contacts With Christians Behind Curtain

BUCK HILL FALLS, PA.—Christians of the free word were called upon here by a World Council of Churches official not to abandon contact with their fellow Christians behind the Iron Curtain.

Dr. Roswell P. Barnes of New York, executive secretary of the United States Conference for the WCC, said it is "stupid, unjust and cruel" for free Christians not to keep in touch with their co-religionists in Communist countries on the assumption that people who remain in those nations are Red agents.

Dr. Barnes took exception with the contention that free world Christians are "contaminated" by associating with co-religionists in Red countries.

He contended the "prevailing judgment" is that the "net effect of such encounter is that Christians from the free world influence Christians from the Communist world more than vice versa.

"Churches have to contend with loud voices in the American public," he observed, "who claim that any American, except a spy or refugee, who has associated with people from Communist countries cannot be trusted to be a loyal citizen."

Many appeals to the "prevailing and justifiable fear of Communism" were attributed by Dr. Barnes to "ulterior motives made because it seems to be politically expedient and economically profitable."

• Charges Ministers With Family Neglect Pastors: Family Men

TAKOMA PARK, MD.—Neglect of family members and failure to share their activities is "one of the great dangers" besetting the busy life of a clergyman, a prominent Methodist pastor warned here.

"Every man of God needs to learn to be a family man," said Dr. Albert Shirkey of Mount Vernon Place Methodist Church, Washington, D.C.

He addressed 300 pastors and theology students at the third annual lectureship sponsored by the Washington Missionary College and the Columbia Union Conference of Seventh-day Adventists.

"So often the minister fails to remember that he is a person put within the circle of a family," Dr. Shirkey said. "The multitude of things the church must do to keep abreast of the times falls upon the clergyman, and there is no escape."

Stressing that the minister "needs hours when the family can get to-

gether, to play games, to read and to enjoy family life," he noted that the pastor "must come before his people to speak upon the home and the family—not out of books, but out of personal experience."

• Bingo Beat in Missouri Gambling Set-Back

JEFFERSON CITY, MO.—The House overwhelmingly defeated a proposed change in the state constitution that would allow bingo games whose entire proceeds would be used for religious, educational, charitable or patriotic purposes.

The plan was defeated by a 30-73 vote after rural Missouri representatives spoke bitterly against the "immoral" aspects of gambling.

Sponsors maintained the resolution was an accepted way to gain revenue. Rep. Robert Young of St. Louis County, author of the measure, pointed out that 18 states have similar legislation. His supporters added that the proposed legislation was not voting on any form of gambling but would merely let the voters decide the issue. (As a constitutional amendment, the plan would have required a state-wide vote.)

Opponents said it did not matter whether bingo was carried on in a church basement or schoolhouses, it was still gambling. Gambling of one sort, they alleged, would open the door to all kinds of gambling and other types of crime.

• Hit China Recognition Idea; Blast UNICEF

DAR Resolutions

WASHINGTON, D. C.—Members of denominations affiliated with the National Council of Churches were urged by the Daughters of the American Revolution here to take "a positive stand against recognition of Communist China and its inclusion in the United Nations."

The call was issued in a resolution adopted by the DAR at its Continental Congress which strongly criticized the Fifth World Order Study Conference for proposing such recognition at its Cleveland meeting last November.

The daughters, in another action, attacked the Halloween "trick or treat" solicitations undertaken by many church and other organizations to obtain aid for the UN International Children's Emergency Fund (UNICEF).

A "very substantial part" of the funds and food contributed to UNICEF by churches and other groups and by the United States, the DAR declared, goes to Communists and Communist-controlled countries."

The society also said the Christmas cards sold by UNICEF "are devoid of the spirit of Christmas," and urged its members "to study and analyze UNICEF contributions to a program designed to promote the World Welfare State and to remove Christ from Christmas."

CHURCH BUILDING UP

WASHINGTON, D. C.—Church construction totalled \$67,000,000 during April, topping the same month of 1958 by \$6,000,000, the Departments of Commerce and Labor reported here.

—HOW IT HAPPENED—

WHEATON, MD.—The other day a resident of this populous suburb of Washington, D. C., took his automobile to the garage for repairs and was dismayed to hear that the car would have to be left all day.

"Gosh," he said, "I promised to chauffeur the Priest of my parish around on some calls this afternoon."

The garage owner was sympathetic. "Take my car," he suggested. The offer was gratefully accepted.

And that is how a Catholic priest came to be making his rounds in an automobile on the bumper of which was the slogan, "Evangelism Rally—First Baptist Church of Wheaton."

● Interpretation Move

Council P. R. Shift

NEW YORK—Establishment of an Office of Information, replacing the Office of Public Relations, within the National Council of Churches was announced here.

William Frye of White Plains, N. Y., former director of information in the New York office of UNESCO, was appointed director of the new office.

Dr. Roy G. Ross, a Disciple who is the Council's general secretary, announced that the office of information was established "as a part of a broader program to meet the problem of public interpretation of the National Council and its work."

He said the office "will function under the general direction of James W. Wine, whose appointment to the newly created post of associate general secretary for public interpretation was announced last October."

Bolles to New Post

NEW YORK—Donald C. Bolles, former executive director of the National Council of Churches' Office of Public Relations, was appointed assistant to the chairman of the New York City Housing Authority here.

William Reid, chairman of the housing authority said Mr. Bolles will assist in publicity efforts for the Authority's public housing program which provides homes for more than 400,000 persons throughout the city.

Mr. Bolles organized public relations operations for the NCC when it was established in 1950 and served as executive director of its publicity office for eight years.

"Religious Cold War"

CAMBRIDGE, MASS.—A plea for greater religious cooperation was made here by three speakers at a Harvard Law School Forum on "Unification of the Christian Church."

They were Dr. Douglas Horton, dean of Harvard Divinity School; Prof. Julian V. Casserley, an Anglican churchman with the General Theological Seminary in New York; and Gustave Weigel, S.J., of Woodstock (Md.) College.

"The cold war between the Roman Catholic Church and the rest of the ecclesiastical world," said Dr. Horton, "has resulted, in the past four centuries, in getting us precisely nowhere."

Mr. Casserley said that modern, "contemporary Christians are slowly sickening of schism," while Father Weigel noted that the churches want unity, but "the real question is what kind of unity do we want."

NEWS IN BRIEF

Capsule Reports of Interest

LADY CHAPLAIN

WASHINGTON, D. C.—Louise Long of Modesto, Calif., has become the first woman minister ever to be endorsed for a chaplaincy post by The Methodist Church's Commission on Chaplains.

A chaplain at the Modesto State Hospital, she received the ecclesiastical approval of the commission at its semi-annual meeting here. Forty-six other ministers also were endorsed for the chaplaincy at the same time.

PLEA FOR EVANGELISM

MIAMI BEACH—A plea for the World Council of Churches to call a World Congress on Evangelism was sounded here at the annual meeting of The Methodist Church's Board of Evangelism.

Dr. Harry Denman of Nashville, Tenn., the board's general secretary, urged the congress as a means of "stirring the several denominations to launch a world evangelistic movement" which he said the world is waiting for.

PRESBYTERIAN LEADER

ATLANTA, GA.—Dr. Ernest Trice Thompson, professor of church history at Union Theological Seminary, Richmond, Va., was elected moderator of the Presbyterian Church in the U.S. (Southern) at its 99th General Assembly here.

A FREE HUNGARY?

NEW YORK—In a message sent to 400 clergy, diplomats, financiers, and industrial leaders at a gala benefit for Communist victims in Hungary, U.S. House majority leader John W. McCormack (D-Mass.), predicted "it is only a matter of time" before Hungary regains its liberty.

"While Soviet force may control Hungary today," he said, "it will never be able to stamp out freedom's flame. Spiritual

strength is all that is keeping the people of Hungary alive today."

HITS CHINA PROPOSAL

ATLANTA, GA.—After two and one-half hours of debate the 99th General Assembly of the Presbyterian Church in the U.S. (Southern) formally "disapproved" a proposal by the Fifth World Order Study Conference that this country and the United Nations recognize Communist China.

Held last November in Cleveland, the conference was sponsored by the National Council of Churches' Department of International Affairs.

Commissioners (delegates) by an overwhelming voice vote reaffirmed the assembly's "basic support" of the NCC.

NEW INTERNSHIP

OBERLIN, OHIO—A new internship and field work program to train ministers for service in the "socially turbulent" inner cities of America's great metropolitan centers has been adopted by the Oberlin Graduate School of Theology here.

Under the field work program, already in operation, Oberlin theological students will serve in the Cleveland parish from Friday afternoon to Monday afternoon each week during the academic year. They will undertake special parish assignments and attend special classes in addition to their regular seminary studies.

LUTHERANS AND HEALING

NEW YORK—A committee of ten clergymen and physicians has been appointed by the United Lutheran Church in America to study "the entire field of anointing and healing."

A resolution at that convention noted "there is widespread interest in the field of anointing and healing" and that "there are many questions in the mind of the Church relative to this subject."

Dave found friends when they were his great need

Whang Ho!

by Pauline Tidwell

VISITING hours at the hospital were almost over. I had left my friend's room and started down the long corridor when someone from behind me called my name softly.

"Miss Sheppard!"

I turned around to face a smiling young man with outstretched hand.

Who? Out of the hundreds of boys I had taught in the last twenty years, who was this? I had to remember. He expected it of me.

"Hello, Dave." Recognition was dawning slowly. "I haven't seen you in a long time."

"About six years," he grinned. "Are you still teaching in Junior High School?"

It was the inevitable question. All former pupils asked it.

"I want you to see my new son," Dave invited proudly.

We walked to the window of the nursery and looked in at the tiny sleeping baby. Both of us stood looking at him thoughtfully.

★ ★ ★

I was remembering six and a half years ago when I first saw Dave. He was not in any of my classes, and I was aware of him only by reputation. One day I noticed him and Miss Jones

standing at the head of the stairs. I heard Dave sob in blind fury, "I don't have any friends; I don't need any, and I don't want any."

"You have *one*, anyway," Miss Jones told him just as I reached them.

Involuntarily I touched Dave's arm. "Make that *two*."

"Very funny," Dave said sarcastically, and I walked on.

It was at mid term that Dave came to me and said privately, "Miss Sheppard, I have been given permission to change home rooms for the rest of the year. Would you let me be a member of your room, please?"

"Why, certainly, Dave. We'll be glad to have you."

"Thank you," said Dave politely. "I'll be back to stay right after lunch."

"Pupils," I said to my class when Dave was gone, "we have a problem. I want to discuss it with you because we understand each other and because I need your help and cooperation."

The class listened attentively.

"Dave Morrow is a boy with serious personal problems. His home life is unhappy; he has been in trouble outside of school; he doesn't get along well with his teachers or his classmates.

Dave has been given one more chance to adjust himself to our school. He wants to try to do it by becoming one of our class for the rest of the year."

The fourteen-year-old faces before me showed nothing but sincere concern. I continued:

"We could let Dave's influence be very harmful to our room; but if we ourselves are stable and adult, his presence need not disrupt us. And if we have a kind and Christian attitude toward Dave, we might be able to help him."

"I have a suggestion," pale, quiet Jackie offered promptly.

"Good," I told him. "What is it?"

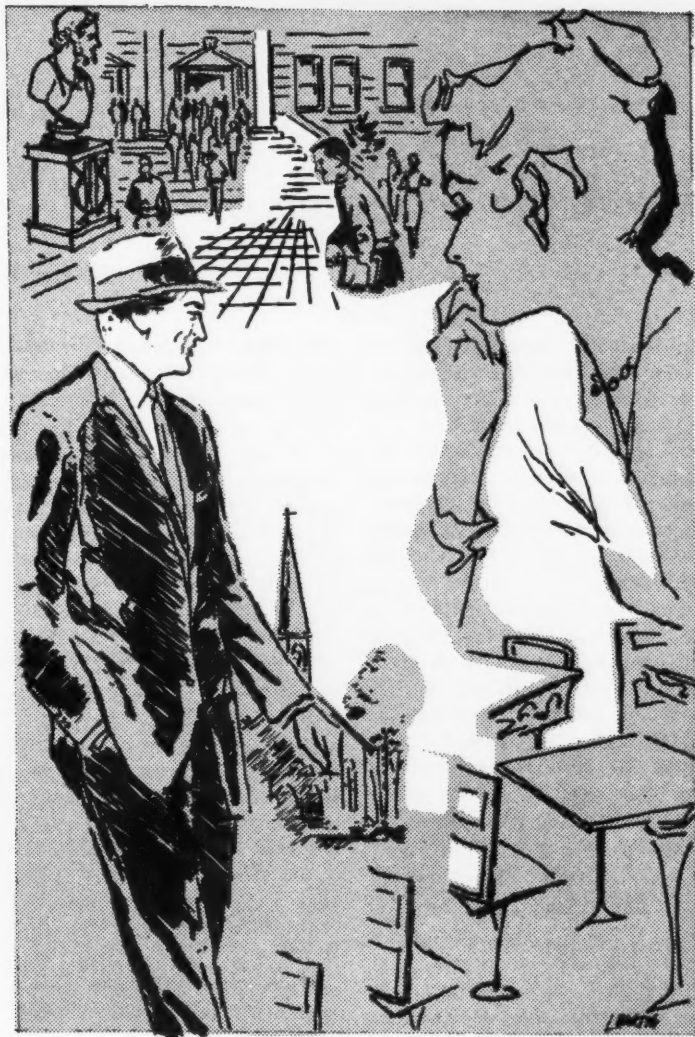
Jackie was already printing in large letters on the blackboard: *Whang Ho*."

"That's a Chinese term that I learned when I went to the school for Americans overseas," he told us seriously. "It means 'Pull Together.'"

There was a murmur of understanding and agreement among Jackie's classmates.

"We could adopt that for our class slogan," said Jackie. "If we will always follow it, maybe we can get Dave to follow it too."

The class was enthusiastic in their approval of the plan.



Illustrated by Louis Bartig

The "yes" was loud and unanimous. There was nothing the group liked better than competition.

The procedure for our campaign was planned thoroughly. It included speeches, posters, songs, wearing signs on our backs—the whole works.

"There is one more thing that we need for this political race," I suggested. "Let's 'Whang Ho' and think of a good, catchy campaign slogan."

That idea was quickly accepted.

Several suggestions were made. None of them, however, seemed to have just the right spark for our purpose.

Dave, who didn't yet know what "Whang Ho!" meant, caught something of our spirit. "How does this sound?" he asked, almost apologetically: "Be smart! Elect a SPEEDY fire captain!"

"That's it! That's just what we need!" I exclaimed.

The class applauded its approval noisily.

Dave beamed happily. Already he looked less like a "Problem Boy."

★ ★ ★

"Visiting hours are over," announced a businesslike voice over the hospital's inter-communication system.

A nurse came to take the babies away.

"He's a beautiful baby," I told the proud young father. "I'm sure he'll bring you and your wife a great deal of happiness."

"We think so," Dave assured me. "We've already made many plans for his future."

Dave has probably forgotten about our eighth grade class slogan, I thought as I left the hospital. His family life, however, shows that he is still putting it into practice.

I was filled with a warm glow of pleasure and pride, something like the glow which came from Dave's face as he looked at his newborn son.

"When anyone forgets, let's remind him by whispering 'Whang Ho' " suggested Jean.

Dave arrived after lunch, as he had promised. The pupils welcomed him quietly but smilingly. Jackie and Ted helped him to get settled and supplied him with books and covers. Then the boys and girls looked at each other, wondering what to do next.

I acted as though I'd already forgotten about having a new pupil. "Every room in school has been asked to choose a candidate for fire captain," I announced. "Next week one of the

candidates will be elected for the whole school."

Bobby, who was class president, took charge of the election. Everyone seemed to be thinking of the same person for our candidate. Speedy was a big boy who played football but was not very brainy. But he was a good citizen and well liked by everyone. Quickly, Speedy was chosen as our candidate.

"I think Speedy would make a good fire captain for the whole school," I told the class. "Do you think we could put on a political campaign and convince everyone of that fact?"



"Where the Scriptures Speak..."

by the Editor

May 31, 1959

Scripture: 1 Kings 19:9-18.

THE desire to get away from it all is a well-known one in our time. It rises from a variety of reasons. Sometimes we imagine that we are not appreciated. At other times, the responsibilities which we have thrust upon us seem too great to bear any longer. At still other times, we fear real or imaginary opponents.

The lesson today concerns Elijah in a situation that seems to have had some aspects of several of these factors in it. While keeping in mind the main theme of the lesson, the eternal presence of God, we need also to look at some of the circumstances which brought Elijah into a situation where he would learn this great fact.

The difficulty with the Hebrew people in the time of Elijah was brought about by Baal. We must realize the hold which this heathen god had upon the children of Israel.

The word itself means "owner" and the Canaanites and Phoenicians assumed that this god owned the land and the things upon it. We have the word "Baalim" in the Old Testament which is a plural word. So, we see that every community, I suppose, even families, thought of a Baal as being the "lord" over their lives.

The bad situation which existed at the time God raised up Elijah was the presence of Jezebel. Her name has gone down in history as a synonym for any woman who is hard to handle.

She was the queen, married to Ahab. Yet, she was the daughter of the king of Sidon, a Baal-worshiper. Ahab must have been very fond of her because he had built a temple of worship for her god. We can imagine what influence this would have upon the people, if the queen was worshipping Baal.

The first time God called, Elijah answered. The beginning of this chapter tells about his great victory over the priests of Baal on Mount Carmel. (1 Kings 18: 20-42.) The people were very happy to see God triumphant over the gods of the land but Jezebel obviously was not.

This is why Elijah ran away. He was afraid Jezebel would have him killed, and he was right. (19:2.) Elijah went away down into the wilderness and crawled in a cave at Sinai. He was really defeated. He thought all was lost and he feared for his own life.

Just at the moment of his lowest despondency, the voice of the Lord said, "What are you doing here, Elijah?" (Verse 9.) This is one of the many glorious attributes of our God. He is not only present when we ask for him; he is often a very present help in time of trouble when we have run away from him. We are never alone.

Elijah did not give up without a struggle. Elijah was not about to give up on his conclusions, at this late date. He decided to give God a bit of instruction about what had been going on. He reminded him that he had been "very jealous" of God's position among his people and that

the people had forsaken the covenant, thrown down the altars and killed the prophets. (Verse 10.)

It is extremely likely that God knew this already! He also knew something that Elijah did not know. Elijah's trump card was that "I, even I only, am left." (Verse 10.) This was not true. In spite of the many good qualities which he possessed, Elijah had made an almost fatal mistake in overestimating his own importance.

It took two appearances of God and the subsequent conversations before Elijah came to himself. God's cure for his despondency was a new and engaging mission. He was sent to "anoint Hazael to be king over Syria." (Verse 15.) In looking for believers in God, Elijah had overlooked Hazael.

We must not be too hard on Elijah. He was one of God's great prophets; one older commentator calls him "the loftiest prophet of the Old Testament." (J. Strachan.) We know from several references in the New Testament that he was still well remembered in the days of Jesus. When Jesus called, "My God, my God," from the cross, "some of the bystanders, hearing it, said, 'This man is calling Elijah.'" (Matt. 27:47.)

Rather than focusing our attention on this one weakness of Elijah, it is the purpose of this lesson today to center our thought on the fact that we are never alone. However we may imagine ourselves to have been deserted, the thought is all on our side and not from God's viewpoint.

The best cure for fear, de-



Meaning for Today

by W. Marion Rowlen

spondency, doubt or anything else is to listen for the voice of God and see what he has for us to do.

The Scripture

1 Kings 19:9-18

9 And there he came to a cave, and lodged there; and behold, the word of the LORD came to him, and he said to him, "What are you doing here, Elijah?" 10 He said, "I have been very jealous for the LORD, the God of hosts; for the people of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." 11 And he said, "Go forth, and stand upon the mount before the LORD." And behold, the LORD passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; 12 and after the earthquake a fire, but the LORD was not in the fire; and after the fire a still small voice. 13 And when Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. And behold, there came a voice to him, and said, "What are you doing here, Elijah?" 14 He said, "I have been very jealous for the LORD, the God of hosts; for the people of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." 15 And the LORD said to him, "Go, return on your way to the wilderness of Damascus; and when you arrive, you shall anoint Hazael to be king over Syria; 16 and Jehu the son of Nimshi you shall anoint to be king over Israel; and Elisha the son of Shaphat of Abelmeholah you shall anoint to be prophet in your place. 17 And him who escapes from the sword of Hazael shall Jehu slay; and him who escapes from the sword of Jehu shall Elisha slay. 18 Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him."

ONE day, when Obadiah was out scrounging to find provender for Ahab's chariot horses he found Elijah, who immediately asked for an audience with the king. Ahab was ready to listen to this "troubler of Israel." Elijah challenged that a contest be held on Mount Carmel to see which was the true God of Israel, Yahweh or Baal. It would also be a showdown test of which power could break the drought, Jehovah or Baal.

Sometimes men need a test of their false gods so as to find the one true God of their salvation. The results were overwhelming and Elijah commanded the people to slay all the 450 prophets of Baal on that eventful day. He would *prove* that God was with them!

Jezebel swore immediate vengeance, and Elijah fled for his life. The only way he could go was south, and he did not stop till he came to Beersheba. There in utter exhaustion he fell under the scrawny shade of a broom-tree, thirsting and starving. When he awoke there was food ready for him, and he went in the strength of that food for many days, till at last he found himself near Mount Sinai.

Thus, in his extremity, he was driven back and back to his spiritual origins. Back to the place where Moses had given the people God's Law. And here Elijah has some more trials. God was not perceived in the earthquake, the flood nor the fire, but he finally spoke with a still, small voice. John Wesley was right: "Man's extremity is God's opportunity." Elijah was not alone for God was with him.

There it was that Elijah re-

ceived three specific things that he would do. "Thou shalt anoint Hazael to be king over Syria; Jehu, son of Nimshi, thou shalt anoint king over Israel; and thou shalt anoint Elisha as prophet in thy place." When a man prays he may hear the Lord and thus find direction, for he does not leave us to our own devices. We are not alone.

Israel was not left alone. Elijah learned that "there are seven thousand in Israel who have not bowed the knee to Baal." Thus would Israel learn that God was with his people and they would not be left alone.

We also can learn that when the man of God speaks out in the name of the Lord and when the church leads out on issues small and great there are many more than seven thousand who will hearken to the voice of the Lord. If the Church is the Body of Christ, having the mind of Christ, then she must hearken to the word of God, that the people might be saved from their manifold sins.

God is able even in these perilous times to declare the saving word if his people will listen and do. Syria had no barriers for Elisha. There is no iron curtain that can hinder the spirit of the Living God, the Father of our Lord, Jesus Christ.

No racial bar can stop the moving of His spirit when his people work together. "To those who love God, all things work together for good." We may not have a dramatic showdown like that on Mount Carmel, but we can be the part of a much greater and more magnificent redemption when we make ourselves available to the purposes of God.

People are like pitchers,
thus this woman serves...

by Helen Cooper



PITCHER STORIES

THE legend of the pitcher that was never empty no matter how much was poured from it has been lifted from the pages of mythology and is being re-enacted by a Fullerton, California, woman, Mrs. Logan Wheatley, from whose collection of pitchers material aid is literally pouring forth in a seemingly never-ending supply toward the support of an orphanage of 110 children in Korea.

Within the past four years she has sent more than \$7,500 to the orphanage and more will be forthcoming as she continues to talk about her pitchers.

The pitchers, which she carries in a wicker basket to her speaking engagements, are not antique or rare, but are the ordinary "kitchen cupboard" variety that can be found in any home. Using a vivid imagination and deft description she endows them each with a personality, enabling her listeners to see in the individual pitchers of varying shapes and sizes some of the characteristics of a friend, a neighbor or even one's self.

Her collection includes a broken pitcher which she says suggests carelessness. The lip is broken so that it doesn't pour properly. This represents what gossip and careless thinking can do.

There is the "pretty" pitcher with a lovely ceramic flower on the outside, but the pitcher is small and won't hold much. It is like the girl who is so busy thinking about what is on the outside that she doesn't bother much about what is on the inside.

There is the tiny white pitcher with a chip on its handle—looking for the world like the person with a chip on her shoulder who is always waiting for someone to say or do something to hurt her feelings. Another is a narrow-mouthed pitcher that graphically shows one type of person too often found in organizations—staying mum in a committee meeting, she waits until later to sound off with her opinion.

One pitcher has a metal handle that isn't insulated; it is the "temper" pitcher and others are always getting hurt by it. The "baby" pitcher was so tiny it would hardly hold anything at all, and Mrs. Wheatley says she couldn't find anything to say about it, so left it on her kitchen window sill. One evening as she started out the door, her husband said, "Why don't you take the little pitcher?" She picked up the baby pitcher and suddenly found a story for it, for the little pitcher itself was pleading, "I don't know why you want to

take me—I can't do a thing!"

Her two most famous pitchers—or shall we say infamous—are "Gabby" and "Nosy." "Gabby" is a wide-mouth pewter gravy boat and "Nosy" a long-snout copper watering pitcher. These two talk about everyone and poke their noses into everyone else's affairs.

Mrs. Wheatley says, "These are the only pitchers that make any noise. As I drive along in the car with the basket of pitchers on the seat beside me, 'Gabby' and 'Nosy' rattle thoughtlessly away. I am tempted to say, 'Can't you be quiet, even for a little while?'"

Mrs. Wheatley recounts many odd and humorous experiences. "I was booked to give my talk at an art gallery," she relates, "when an official came to help carry my 'pictures.' His ego seemed somewhat deflated when he found only a wicker basket full of nondescript pitchers. Later we laughed together about the 'artist' he had been expecting."

Mrs. Wheatley started talking about her pitchers more than ten years ago when she was asked to install the officers of a high school girls' organization. Thinking of a way to illustrate her remarks, she glanced at a measuring cup she was holding

and thought how this might represent a person's character, reminding her of the treasurer of the club who is always steady, loyal and dependable.

Then she noticed a syrup pitcher with a cover over the lip. This is the girl who doesn't do anything by herself—like the syrup pitcher she needs a little push to get her started.

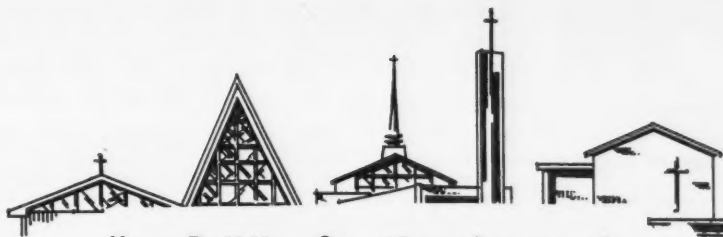
Gathering three or four other pitchers she found around the house, she made a little story about each one and presented her talk to the girls.

Soon after she was asked*by the mother of one of the girls to talk about the pitchers to her club. This led to other requests and she was appearing quite regularly at church groups, men's and women's clubs and other organizations throughout the county.

About five years ago she became interested in the Marine Memorial Orphanage in Pohang, Korea, and has been sending to them the donations given her for her talks. Her enthusiasm for the orphanage has been so great that others have caught her spirit of giving and are sending regular contributions.

In spite of her many speaking engagements, Mrs. Wheatley is never too busy to help in her own community. A registered nurse, she serves the Red Cross as county chairman of the Volunteer Nursing Unit to the blood-mobiles. She is also chairman of disaster nursing of the Fullerton Chapter. She serves on the North Orange County YWCA board and is on the local Salvation Army board. A member of First Christian Church, she is active in many capacities besides teaching the Rebeli (REAd it—BELieve it—LIVE it) class.

One of her pitchers, a big one of generous proportions, Mrs. Wheatley calls the "service" pitcher, representing men and women of the service organizations who do so much for others. Friends see in this pitcher the epitome of Mrs. Wheatley's own generosity and good will.



Your Building Questions Answered

by Rolland H. Sheafor

QUESTION: *Our congregation has agreed that we need a new building but we are not agreed on how much we are able to spend on it. How do we go about determining our financial capability? What is our next step if we find that anticipated requirements exceed our financial capacity?*

ANSWER: *First, it should be emphasized that your congregation is starting at the right place, namely, an analysis of its financial capacity.*

Many congregations have encountered frustrating delays because, having analyzed their program needs, they plunged into the development of building plans without reference to their ability to finance construction based on such plans.

In your case, you have studied your needs and now are frankly facing the question of your financial capacity—and this is all to the good! Ordinarily, preparation of a meaningful financial capacity analysis involves two basic kinds of information. These are (1) a thorough knowledge of the local congregation and its community; and (2) broad experience with Christian churches at the points of fund-raising capacity and sound borrowing ability.

With this in mind, the most effective method of determining financial ability in a local church is for that church to arrange for

a general consultation which will include, on the one hand, a representative group of church leaders who are thoroughly familiar with the local congregation and its situation and, on the other hand, a staff member representing the Board of Church Extension which Board has broad contacts with Christian churches in the building field and, thus, has acquired a rather clear picture of the fund-raising and borrowing abilities of churches. In general, the issues to be faced in such a consultation are as follows:

1. How much cash is now on hand?
2. What is a conservative estimate of the cash to be available from the sale of property?
3. What is the fund-raising ability of the church, ordinarily over a three-year period?
4. How much can the church safely borrow without endangering the financing of its regular program (a building is worth little unless there is a program continuing within it). Out of such a consultation and review of the above items should come a fairly firm figure representing the current financial capacity of the congregation.

If the funds thus available appear to be insufficient to adequately house the total needs of the church, then what?

In this instance, the answer clearly is the development of a master plan which may be erected in units, the first unit of which shall be within the current financial capacity of the church.

Rolland H. Sheafor is vice-president and secretary of the Board of Church Extension with headquarters at 110 South Downey Avenue, Indianapolis 7, Indiana.

Kansas Conference:

"Internal Unity"

MANHATTAN, KAN.—A conference on "The Internal Unity of Christian Churches" is to be held at Friends University, Wichita, Kan., June 2-3.

Ministers and laymen from Kansas, Oklahoma, Colorado and western Missouri have been invited to attend and participate in the discussion.

The conference was called as a result of a recommendation made at the area consultation on Christian unity last November.

Among the members of the planning committee for the Wichita consultation are: James B. Carr of Manhattan Bible College, chairman; Ting Chample, minister of University Church, Enid, Okla., convener and general chairman; Charles Gresham of Midwest Christian College; W. L. McEver, pastor of First Church, Coffeyville, Kan.; Dyre Campbell, the executive secretary of the Kansas Christian Churches; T. O. Parish of Central Church, Wichita, Kan.; John Greenlee of Westside Church, Wichita; and Clifford Hauxwell of First Church, Stockton, Kan.

On the program will be a keynote message on "The Nature of the Church," two messages on "Our Agreements" (one by a cooperative and the other by an independent), and two messages on "Our Disagreements" (one by a cooperative and the other by an independent).

The program also calls for a presentation of recommendations to the conference and the bringing together of recommendations from the conference to the brotherhood.

There are to be two summations of findings. One by a cooperative and the other by an independent.

Assembly Director

BLACK MOUNTAIN, N. C.—Charles W. Strong, Jr., minister of the Pilgrim Christian (Community) Church of Chardon, Ohio, has been named executive director of Christmount Christian Assembly, Inc. here.

The Chardon Church has almost 1,000 members, with a paid staff of seven. It owns and operates a camping ground of 50 acres, with 14 buildings. Before going to Chardon, Mr. Strong was minister of the Christian Church at Clyde, Ohio.

Mr. Strong has taken an active

part in community affairs in Chardon and twice received the Outstanding Citizen Award from the Junior Chamber of Commerce.

Mr. Strong began his work at Christmount in June.

Adult Conferences

INDIANAPOLIS, IND.—The 1959 Adult Conference schedule has been released at Missions Building here.

The following is a listing of the conferences.

California, S. (S. Nevada), Camp Radford, May 29-31.

California, S. (S. Nevada), Camp Radford, Aug. 28-31.

Capital Area, Bethany Beach, Del., July 26-Aug. 1.

Florida (Ga., S. C.), Jekyll Hotel (Jekyll Is.), July 20-24.

Illinois, University of Southern Illinois, July 17-19.

Michigan, Crystal Beach Christian Assembly, July 3-5.

New York-New Jersey, Geneva Point Camp (Winnepesaukee, N. H.), July 18-25.

Ohio, Otterbein College (Westerville), July 19-25.

Tennessee, Bethany Hills, July 19-24.

Virginia, Lynchburg College, July 19-24.

West Virginia (Western Pa.), Bethany College, July 12-17.

● Cooperative Congregation

O'Fallon, Mo., Church

O'FALLON, MO.—The Lake Charles Hills Christian Church has been organized here.

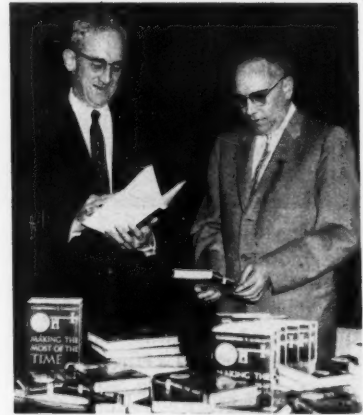
Thirty-five persons officially transferred their membership into the Lake Charles Hills Church and on Feb. 15 by unanimous vote of the congregation, they requested the International Convention of Christian Churches to enter the name of the congregation in the *Year Book of Christian Churches* (Disciples of Christ).

W. Elbert Starn, executive secretary of the Disciples Council of Greater St. Louis, in response to the request of the congregation, acted as minister on the Sunday that the group transferred membership.

Charles W. Williams, contractor and builder, donated an acre of ground to the congregation and plans have been made for the erection of a new building.

John H. Boos, a layman, has been serving as interim minister until a full-time pastor can be called.

HOMEWOOD, ILL.



HOMEWOOD, ILL.—Christopher T. Garriott's new prize-winning book *Making the Most of Time* has been popularly received and the author (right) was recently honored at an autograph party held here.

Present for the occasion was Dr. Wilbur H. Cramblet, president of the Christian Board of Publication.

A local book shop observed its 15th anniversary and highlighted it with the autograph party in honor of Mr. Garriott, who is minister of St. Paul Community Church, Homewood.

S. Cal. Men's Worker

WHITTIER, CALIF.—Tom Green, a member of the Rivera Christian Church here, has been appointed associate secretary for the department of men's work in Southern California, succeeding John Hedwall.

Mr. Green, a layman has been active in CMF work for the past 15 years.

Corrections

▲ The photo of the WQED-TV program, "Operation Understanding," (CE-FR, May 10, 1959) should have been credited to Marsden & Weis.

▲ The poem *I Heard a Bird Cry* (CE-FR, May 10, 1959) was written by Chester Sillars, secretary of our Northeastern Area Churches and not by the man whom he once succeeded as minister at our Danbury, Conn., church, William R. Vivrette, Jr., as we stated. We are sorry for this error.

Planning Construction at Cooksville, Ill.



Plans for the erection of new facilities and a fund-raising program for the Union Christian Church of Cooksville, Ill., were developed recently by Herbert L. Bottger (left), minister, and representatives of the Board of Church Extension (left to right): Charles J. Betts, consulting architect; Rolland H. Sheafor, vice-president and secretary; and Harold

R. Watkins, general representative.

They discussed drawings for a new first unit which will include educational and fellowship facilities.

A Church Extension building fund campaign under the direction of Mr. Watkins will be conducted during May. A goal of \$18,000 has been set for the campaign.

● 10,000 Additions

Ohio Evangelism

Highly successful results are evident from incomplete returns on the recent Ohio evangelism crusade, sponsored by the Ohio Christian Missionary Society under the direction of Bayne Drikill.

Of the 176 churches participating, 142 congregations have reported 8,774 additions to their membership rolls on total goals of 8,910.

When final reports are in, a total of more than 10,000 additions is anticipated.

▲ First Church, Mansfield, with 282 additions on a goal of 189, had the largest membership increase in the state. William Newman is pastor. Central Church, Dayton, where Harry E. Smith is pastor, exceeded its goal by a larger per cent than any other congregation. Central's goal was 103, and there were 208 additions.

Other congregations making exceptional showings were Bowling

Green, 124 additions on a goal of 71; Wadsworth, additions 135, goal 81; First Church, Findlay, additions 94, goal 57; and Perry, additions 85, goal 46.—CLYDE H. EVANS

● Education Minister Succeeds The Late Gerald Berneking To Colorado Springs

COLORADO SPRINGS—Warren M. Hile, minister of education for First Church here since May 25, 1958, has become pastor of the Colorado Springs Church.

Mr. Hile succeeds the late Gerald Berneking, who suffered a severe heart attack on March 6 and died March 8.

Mr. Hile, a graduate of Drake University and its Divinity School, became pastor on April 12.

The Colorado Springs Church has 1,500 members. It will be one of the host congregations for the International Convention assembly to be held in Denver Aug. 28 to Sept. 2.

● Joyce Joins Christian Theological Seminary Faculty Seminary N. T. Prof.

INDIANAPOLIS—The calling of Dr. J. Daniel Joyce as associate professor of New Testament in Christian Theological Seminary here has been announced by President Beauford A. Norris.

Dr. Joyce comes to his new position from Richmond, Va., where he was pastor of Hanover Avenue Christian Church.

A graduate of Johnson Bible College, Kimberlin Heights,

Tenn., Dr. Joyce also holds an A.B. degree from Lynchburg College, Lynchburg, Va. He took his seminary work at Christian Theological Seminary, where he received the B.D. degree. He holds an M.A. degree from Butler University, and in 1958 he was awarded the Ph.D. degree by Yale University.

He has recently received an appointment from the Council on Christian Unity of the Christian Churches to attend the 1959-60 sessions of the Institute of Ecumenical Studies at Chateau de Bossey in Geneva, Switzerland, before taking up his duties at the seminary in June of 1960.



● A Disciple Proposes:

Low-Cost Churches?

CHICAGO—Dr. John W. Harms, a Disciple who is executive vice-president of the Church Federation of Greater Chicago, recently stressed the need for a church building that corresponds to the prefab home now within the cost range of a great segment of American society.

Addressing the national Church Design and Building Conference here, he said that "somehow we must find ways and means to design church facilities which can serve the people during the beginning months and first few years of the congregation's existence."

Dr. Harms described the circumstances surrounding the building plans of many congregations as a "vicious circle." If the church keeps its plan within the money on hand, he said, it simply doesn't have enough facilities. "If it builds adequately by some hook or crook, it is loaded with indebtedness the membership cannot afford to carry."

Our Concern in New York —Ministry to Puerto Ricans

La Hermosa Opportunity

by C. E. Weber

Recently C. E. Weber, pastor of Central Church, Marion, Ohio, and former director of mission churches for the department of church development and evangelism, United Christian Missionary Society, visited La Hermosa, oldest and largest Puerto Rican church of the Disciples in New York City. With him were J. Clinton Bradshaw, executive secretary of the department, and Arthur Stanley, director of Urban Work.

NEW YORK CITY—Rain began to fall as we emerged from the Lexington Avenue Subway at 110th Street. It was Sunday morning. The streets were nearly deserted—making more conspicuous the rotten fruit from yesterday's pushcart trade, the second-hand bathroom china in a store window, the old model cars along the curb, and the accumulated rubbish in the gutter.

At other times and in better weather people would seemingly be overflowing their crowded tenements. Some would sit on the front steps and others would watch from upper story windows as small boys spun their tops on the sidewalk and bigger fellows played stick ball in the streets.

We walked under the New York Central elevated to La Hermosa Church halfway up the next block. We opened the battered, brown door and entered a room twenty feet wide and perhaps seventy feet long.

Already it was half filled. Fifteen minutes later the service began and the church was packed—nearly two hundred and fifty people of a congregation of three hundred members! Some of the others were doubtless at their jobs in hotels or restaurants.

At our meeting of the Spanish Disciples Union the day before Mr. Melecio, the minister, had asked me to preach. "Tomorrow is a special occasion," he said. "We expect to raise \$11,400 for our new temple." I could not refuse. Yet when the time came for me to stand in the pulpit with Michael Saenz, my translator, the real sermon had already been preached.

At the minister's invitation the people had come forward one by one. They brought envelopes containing their gifts and pledges and placed them in a shopping bag in front of the pulpit. Then one of the church officers took the shopping bag to another room. Several minutes later he reported a total of \$10,300 in cash and pledges.

"We have not reached our goal," the minister announced. Whereupon additional gifts and pledges were brought forward or promised. The total came to \$11,000 that morning and the goal was oversubscribed by the end of the day.

Perhaps in itself this demonstration of giving was not significant—many churches have received much more. But when you realize that this has been done several times

during the last three years by a relatively small congregation of people whose average weekly income is only fifty to sixty dollars—then you know that this kind of giving is food from the family table and the shirt from a man's back: this is sacrifice!

"A half million dollars is a lot of money for us to invest in one project," someone told me some months ago. That is true. It is a lot of money. There is also a great opportunity. Although we have a few English-speaking churches in the New York area, generally the churches of our brotherhood are not numerous or strong in the East. Our heritage is rooted in West Virginia, western Pennsylvania, Ohio and Kentucky. We grew with the frontier. Consequently our greatest strength lies in the Central States and the West.

But sixty years ago the island of Puerto Rico became a territorial possession of the United States. The Disciples of Christ expressed an interest in the welfare of the poverty-stricken people and in 1900 started an orphanage for girls. Two years later a similar institution was started for boys. During this interim, in 1901, a church was established. Through the years more churches were started and today there are some sixty Christian churches on the Island, making the Disciples of Christ one of the strongest Protestant bodies.

Now there are 600,000 Puerto Ricans in New York City alone!

Some of them are from Christian Churches in San Juan, Buayamon, Rio Piedras and elsewhere. They have helped start our seven Puerto Rican Christian Churches in the Greater New York area.

Yet thousands of Puerto Rican people in New York are unchurched. Nominally they are Roman Catholic (the Roman Church claims that all Spanish-speaking people are Roman Catholic). But actually they are remote from the active life of the church and from a vital fellowship with Christ.

Our seven churches are striving to meet this great challenge and are developing a Spanish Disciples' Union that will provide needed services in evangelism, Christian education, and stewardship and which will speak out for the welfare of an underprivileged and exploited people.

Through this organization the churches are learning to work cooperatively and will become more closely related to our Brotherhood life and to the ecumenical movement. Because of this organization and the growing strength of the Disciples of Christ in New York, unaffiliated Puerto Rican churches that want to belong to something broader and greater than themselves are becoming Disciples' churches.

"A half million dollars is a lot of money." Actually one hundred thousand of this Capital for Kingdom Building goal will be earmarked for the capital needs of the other Puerto Rican churches. To the four hundred thousand dollars for La Hermosa will be added two hundred and fifty thousand to be raised in New York for the Community Center and one hundred thousand dollars to be provided by La Hermosa Church—making the total cost of the building seven hundred and fifty thousand dollars.

Why so much? First of all, property and construction costs are high in New York. Second, the building must be large enough to accommodate the worship and educational needs of a growing congregation.

Further, it must be reasonably attractive, for it will be a religious landmark on America's main thoroughfare—Fifth Avenue—and across from the northeast corner of Central Park. Thus plans must move forward to house La Hermosa Church and Community Center.

This is the challenge—and the opportunity—of La Hermosa. It is too big a challenge for a little congregation of people to meet,

valiant and devoted though they be. It is a challenge to the churches of our brotherhood. At the Des Moines International Convention we voted to accept the challenge. May we now fulfill this promise through our giving to Capital for Kingdom Building!

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Early June.

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ABINGDON PRESS Publisher of the Fun Encyclopedia

Va. Property Dedicated

PULASKI, VA.—First Church here has conducted services of dedication for "Bethany House," a 15-room former residence to be used as an education building.

Former ministers were invited to participate in the program, which included a note-burning service for the parsonage erected in 1952.

The minister, John O. Atkins, delivered the dedicatory message.

"Bethany House" and property were secured last fall, following an initial funds campaign. This additional property will provide the church with 1.3 acres in downtown Pulaski.

Pastoral Unity at Work

J. R. Earsom, pastor of the Hickory County (Mo.) pastoral unity, reports that the Wheatland Church was host to the County Young People's Meeting Feb. 8, when the young people were in charge of the program. All five churches in the unity were represented.

The church at Weaubleau, Mo., reports a Christian Women's Fellowship meeting on Feb. 5, giving emphasis to Paraguay, when Mrs. Bailey of Urbana was invited to bring pictures which she and her husband had taken last summer on their trip to Paraguay during their vacation.

● Three Slated at Culver-Stockton

Honorary Degrees

CANTON, Mo.—Three honorary degrees will be awarded at Culver-Stockton College's 103rd commencement on Monday, June 1.

The recipients of the honorary degrees will be J. Clare Hanna of Kansas City; William J. Jarman, Champaign, Ill.; and Thomas Phillips Johnson, Pittsburgh, Pa.

J. Clare Hanna is co-owner of the Hanna Rubber Company of Kansas City and is active in Disciples of Christ church work.

Mr. Hanna has devoted his entire career to the mechanical rubber goods industry. He has served two terms as president of the Joint Board of Christian Churches of Kansas City and two terms as president of the Christian Church Commission of the Kansas City Area. He is a member of the executive committee of the World Convention of Churches of Christ (Disciples). In 1955, he was voted "Church Man of the Year" by the Council of Churches of the Kansas City area.

William Jackson Jarman has served as pastor of churches in

Martinsburg, Paris, and Mexico, Mo., and was a chaplain on the U.S.S. "Whitney" in the South Pacific for two years. From 1946 to 1948, he was pastor of the University Place Christian Church at Champaign, Ill., when he also became director of the Illinois Disciples Foundation.

Thomas Phillips Johnson, a Pittsburgh attorney, graduated magna cum laude from Harvard University Law School, where he received a LL.B. degree. He is a grandson of

G. W. Johnson and T. W. Phillips who were both pioneers in the physical development of the country, development of mining petroleum and natural gas production and who were also pioneers in philanthropy, education, churchmanship, statesmanship and business. In addition to the practice of law he has numerous business interests and is a director or officer in several corporations in the Pittsburgh and western Pennsylvania area.

Following is a list of corrections for the recently published "Year Book" of the Christian Churches. It is suggested that these corrections be appended to the back page of the "Year Book."

These have been provided through the office of the International Convention. If there are other corrections, please notify: Mr. Harold Edds, Editor, "Year Book," International Convention of Christian Churches, P. O. Box 19136, Indianapolis 19, Ind.

Corrections for the 1958 Year Book

- Page 304. The name of Dallas B. Bennett should have appeared in the ministers' directory page 304 instead of page 295.
- Page 316. Leland Cook, Sr., correct address is 3157 Ivy Street, San Diego 4, California.
- Page 317. Miss Mary Crank, missionary, is stationed at Casilla deCorreo 241, Asuncion.
- Page 319. John S. Davis—correct address is 5353 James Avenue South, Minneapolis 19, Minnesota with the classification of "r."
- Page 331. G. B. Gordon—correct address is 4821 East 14th Street, Long Beach 4, California.
- Page 353. The name of C. E. Lemmon is misspelled.
- Page 361. Daniel B. Merrick, Jr.—correct address is 1142 South 30th Street, Milwaukee, Wisconsin. He should also be shown as minister of the United Baptist and Disciples Church, 2906 West Scott St., Milwaukee, Wisconsin, page 795.
- Page 365. Frank A. Mullen—correct address is 66 East Main St., Newark, New Jersey, with the classification of "g."
- Page 377. David C. Rogers—correct address is Candler Street and Woodlawn Avenue, Winder, Georgia.
- Page 393. William Travis—correct address is 3730 Copper Circle West, Jacksonville, Florida.
- Page 473. Bethany Park Christian Church, Box 507, Maple Dr. & Highway 136, is located in Rantoul, Illinois.
- Page 503. The address of Jones Chapel Christian Church is R. R. #1, Jonesboro, Indiana.
- Page 512. The amount of \$1838.00 giving to the Week of Compassion should be credited to the Northwood Christian Church, Indianapolis, Indiana, instead of to the North Liberty Christian Church.
- Page 539. The resident membership of the First Christian Church, Holington, Kansas, is 431.
- Page 548. Leslie L. Kingsburg is the minister of the First Christian Church, Manhattan, Kansas and Willis G. Jackson is Campus Minister.
- Page 549. The Mount Olive Christian Church of Wichita, Kansas, has a resident membership of 792 and non-resident membership of 102.
- Page 663. The resident membership of the Sunset Hills Christian Church, 1220 Dixie Trail, Raleigh, North Carolina is 123.
- Page 686. An additional \$1353.34 should appear in the column for miscellaneous offerings, raising the per capita giving from \$8.14 to \$9.17 for the Second Christian Church, Warren, Ohio.
- Page 701. The Mohawk Park Christian Church, 1962 North Sheridan Road, Tulsa, Oklahoma, has a resident membership of 435.
- Page 704-711. The amount of \$183,847.53 listed on page 711 under miscellaneous offerings for the State of Oregon should have appeared in the columns on pages 704-711 designated as the offerings to the Oregon State Society.
- Page 709. The resident membership of the First Christian Church, 1314 S. W. Park Avenue, Portland, Oregon is 1452.
- Page 713. Total offerings For Others for the Duquesne First Christian Church, 4th and Grant, Duquesne, Pennsylvania, was \$18,652.39, with a miscellaneous offering of \$18,202.39, hence raising the per capita to \$74.61.
- Page 802. In the Canadian Summary "Prince Albert" should be Prince Edward Island.
- Page 817. The heading "CHURCHES REPORTING THE LARGEST NUMBER OF ADDITIONS" should have been entitled "CHURCHES REPORTING THE LARGEST NUMBER OF TRANSFERS."
- Page 818. The First Christian Church, 520 CY Avenue, Casper, Wyoming is 84th on this list with 90 Transfers.
- Page 819. The Duquesne First Christian Church, Duquesne, Pennsylvania, is 78th on this list with a total giving of \$18,652.39 to the organizations.
- Page 820. The Duquesne First Christian Church, Duquesne, Pennsylvania, is 2nd on this list with a per capita giving of \$74.61.
- Page 820. The per capita giving of the Yellow Grass Church of Christ, Saskatchewan, Canada is \$41.55, making it 13th on this list.
- Page 820. The per capita gift of McKernan Church in Edmonton, Alberta, Canada, is \$37.52, making it 15th on this list.
- Page 820. The per capita of Cross Roads Church of Charlottetown, Prince Edward Island, Canada, is \$35.63, making it 19th on this list.
- Page 820. The per capita gift of Hillcrest, Toronto, Ontario, Canada, is \$23.16 making it 75th on this list.

● **A. W. Braden New President;
John Paul Pack Speaks**

Tennessee Convention

By James W. Carty, Jr.

NASHVILLE, TENN.—Dr. A. W. Braden, pastor of Vine Street Christian Church, has been elected president of the Tennessee state convention of Christian churches for 1959-1960.

The 1960 convention was set for May 3-5 at First Church, Chattanooga.

New vice-presidents are Dr. J. K. Kaufman, physician of Murfreesboro Christian; Mrs. Chester Mitchell, Decatur Street Church, Memphis; Mrs. R. D. Ellingson, Oak Ridge Christian. R. M. Johnston of Macon Church, Memphis, will be convention secretary; Mrs. William H. Smith, member of Woodmont Christian, Nashville, recording secretary; and Mrs. Guy Hobbs, of East Ridge Church, Chattanooga, treasurer.

Mrs. E. R. Snyder, member of First Church, Knoxville, has been elected to a two-year term as president of the Tennessee Christian Women's Fellowship effective July 1. Other new officers are Mrs. L. B. Lamberson, member of Central Church, Memphis, first vice-president; Mrs. Dale W. Grigg, of Macon Church, Memphis, recorder; and Mrs. Joe McAdams of Woodmont Church, Nashville, study director.

Others with one year to serve are Mrs. James W. Carty, Jr., member of Eastwood Christian, Nashville, second vice-president; Mrs. Margaret W. Barton, Vine Street, Nashville, treasurer; Mrs. S. R. Lyle, Knoxville, worship director; and Mrs. Guy E. Hobbs, Chattanooga, service director.

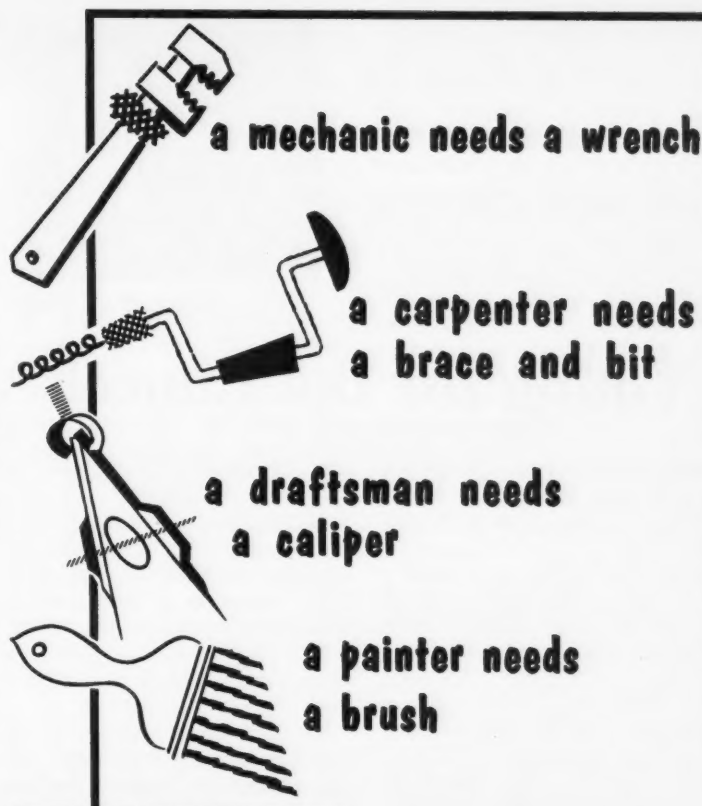
Christians should out-think, out-love and out-live pagans, J. David Kidwell, Union City pastor and 1959 convention president, contended. "The business of the church," he said, "is to grow men toward spiritual maturity in Christ."

Dr. John Paul Pack, pastor of University Church, Seattle, Wash., and president of the International Convention, said:

"The tragedy of our times is the fact we are strangers, and that people resent it when we want their time." Through Christ, people must help others want to become neighbors with a compassionate concern for all, Dr. Pack declared.

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TOWARD A BETTER CHURCH



Samuel F. Pugh

Voting for the Church

More times than you may have realized your vote has been the deciding factor. Look at it this way.

You were calling on a family who had become inactive. Your purpose was to influence husband and wife to become interested and active again. The wife said, "We had sickness in our home last winter. The minister did not call a single time."

You replied, "Our pastor is awfully good about calling—especially on the sick and the homebound. Sometimes he doesn't hear about it when members are ill, but when he does he calls the same day." And the woman answered, "Come to think of it, we didn't notify him. Perhaps that is why he didn't call."

Your first response *could* have been, "You know, I've heard others say he didn't call on them either. I was sick once and he didn't call on me. I suppose he was fishing or playing golf."

The caller's response is like a vote for or against the church—and upon the total number of votes cast during the visit may rest the verdict. The inactive family may return or it may not. Part, perhaps all, of the decision rests upon the attitude and the conversation of the caller, and some callers never know why they are unsuccessful.

Every contact a member makes casts a vote for or against the church. Every conversation car-

ries its pointed statements or its subtle implications.

If the person on whom the call is made is put on the defensive or made to feel the slightest hostility the cause is lost—almost. Sometimes it is possible to regain good will but it is apt to come slowly and in a guarded way.

The next time your board, or department, or group meets, ask one person to "visit" another with a particular purpose in mind. (Some call it role playing.) As the call proceeds let the other members of the group notice the attitude, the conversation, the response, and the procedure. When the interview is over discuss the feelings and reactions of the group members. Ask them to evaluate the "approach" used and the probable results had it been an actual call on a disgruntled member.

For an affirmative vote to be cast in any visitation experience the following things should be present.

1. There must be real sincerity in the attitudes and actions of the callers.
2. There must be a concern for the welfare of the person or family on whom the call is made.
3. The caller must "know the answers" or express his willingness to find the answers and relate them to the one on whom the call is made.
4. Interest must be evident over a period of time—not limited to a single occasion.

Every church member casts his vote more often than he realizes. And in the strength of the votes lies the strength of the church.

News Capsules

● Monte Vista Christian Church, Albuquerque, N. M., reports 110 additions Jan. 1 to April 5. Forty-five were received by baptism. A total of 170 have united with the church since July 1, 1958.

● The "Singing Seminarians" of Brice College of the Bible at Texas Christian University, Fort Worth, presented a sacred concert at First Church, Temple, Tex., April 15. The 26 members of the choral group were entertained at a fellowship dinner which preceded the concert.

● First Christian Church, Medicine Lodge, Kan., had 58 additions as a result of a visitation preaching mission led by Lawrence and Mary Carty during the pre-Easter season, March 15-29.

There were 48 baptisms and the average attendance of 75 children at the afternoon session for the two weeks. Lester Myers is the pastor.

—Books Received

A Survey of Religious Education (Second Edition). By J. M. Price, James H. Chapman, L. L. Carpenter and W. Forbes Yarborough. The Ronald Press Company. 466 pages. \$5.50.

Christ and the Fine Arts. (Revised and Enlarged.) By Cynthia Pearl Maus. Harper and Brothers. 813 pages. \$5.95.

The New Testament Epistles. By Victor E. Hoven. Baker Book House. 161 pages. \$3.50.

Prayer Is the Secret. By Reginald E. O. White. Harper and Brothers. 143 pages. \$2.75.

Sermons Preached in a University Church. By George A. Buttrick. Abingdon Press. 222 pages. \$3.75.

The Gospel on Campus. By Charles S. McCoy and Neely D. McCarter. John Knox Press. 123 pages. \$1.50 (Paper).

Principles to Live By (Bethany Graded Youth Book). By Christine B. McKenzie. Christian Board of Publication. Teacher's Quarterly, 143 pages. \$1. Pupil's Quarterly, 143 pages. \$.75 Pupil's Class Book, 32 pages. \$.25 (Paper).

The Ministry of Preaching. By Roy Pearson. Harper and Brothers. 127 pages. \$2.25.

Wembi, the Singer of Stories. By Alice D. Cobble. The Bethany Press. 128 pages. \$2.75.

Church Program Planning Guide, 1959-60. Christian Board of Publication. 192 pages. \$0.75. Paper. Plastic Jacket for guide, \$0.40.

Church Use of Audio-Visuals (Revised Edition). Howard E. Tower. Abingdon Press. 155 pages. \$1.50.

Theology of Culture. By Paul Tillich. Oxford University Press. 213 pages. \$4.

The Meaning of Worship. By Douglas Horton. Harper and Brothers. 152 pages. \$2.75.

Seeking to Know the Will of God. By Hilary C. Rice. The Warner Press. 128 pages. \$1.25 (Paper); \$2.50 (Hard Binding).

The Church, the Body of Christ. By Paul A. Tanner. The Warner Press. 111 pages. \$1.25 (Paper).

At Life's Crossroads. By Paul W. Milhouse. The Warner Press. 112 pages. \$2.50.

Samuel F. Pugh is national director of church development of The United Christian Missionary Society, Indianapolis, Indiana.

—NEIGHBORS

(Continued from page 9.)

bench. He was between nine and twelve years old.

There were ugly sores on his head and body. Out of a pale, drawn face his eyes stared straight at me but I am sure he did not see me. Fatigue and physical distress had dulled his mind so. I went on but kept thinking about him, and finally turned back. He was now stretched out and appeared to be asleep. I stayed there awhile looking down on him and reflecting.

The boy was like thousands of other undernourished children I had seen in Turkey, especially in the barren center of the country. There had been many others with sores on their bodies, but this little fellow's situation was different. Sick, undernourished children seemed in order in the arid wastes of the Anatolian highlands, but we were in Izmir, formerly Smyrna, a center of culture and the chief city of this region, both today and in ancient times.

When the Apostle Paul on the third missionary journey took the land route from Ephesus to Troas he went through Smyrna. He might have been on this very spot. After nineteen hundred years the human lot has not improved much there. Before Paul, Lysimachus the Macedonian and Alexander the Great had been there. And long before Alexander, Homer lived there.

As I faced the sick boy, behind me about a half-mile away was Mount Pagos of Homeric fame. One expects to meet Homer in Smyrna. I did. I also met the boy there. And they don't make congenial company.

A former teacher of mine wrote a book entitled *Culture and Conscience*. Primarily it was my interest in ancient culture that led me to make the trip last summer. In the Smyrna region I visited important centers of culture: Laodicea, Hierapolis, Ephesus, Sardis, Magnesia, Pergamum, and Smyrna.

This rich heritage of the past is what the name Homer symbolizes. There is an intoxicating ecstasy in walking where Homer walked. But right in the center of all this, in fact in Homer's own city, a sick boy rudely broke into my world of reverie and befouled the air with his sores and his bad breath.

If Jesus is Lord for me that boy is my neighbor, whom I must help if I can. The problem of making room in our lives for both culture and conscience, Homer and the sick child, is perennial. How can we justify the time and expense we put into education, literature, music, and art—to say nothing of the cost of our comfortable homes and material luxuries—when half the world is in desperate need of the simple necessities that keep body and soul together?

The task of helping that boy is complicated. He needs a balanced diet, medical care, the right kind of home life, a different environment, an opportunity for education. If the church attempted to serve him it would have to come to terms with a Turkish government which takes a dim view of the Christian religion. It would have to deal with Islamic leaders who resent the implication that Christianity can do more for needy Moslems than Islam itself. There might not be much that Christian people can do for our neighbors in Turkey but at least we start in the right direction when we recognize that they really are our neighbors.

★ ★ ★

The woman, the young man, and the small child represent the hosts of the world's needy. Who are our neighbors? These are our neighbors if we see our world with the eyes of Christ.

The good will of Christ's followers is implemented through the agencies of the church to serve these needy neighbors in many lands. A good work is being carried on and we must not minimize its significance. But not enough is being done, for three reasons.

First, not enough of us in the churches are as aware as Christ was of the inclusiveness of the term "neighbor." *Second*, not enough of us are as informed of the needs as we should be. *Third*, not enough of us in this land of surpluses consider ourselves stewards of the Lord's bounty.

As individuals we might not be able to go personally in the name of Christ to the needy in distant places, but through our agents in the church we can go—we must go if we would be true followers of Christ.

"Which of these three, do you think, proved neighbor to the man who fell among the robbers?"

IN HIS NAME

by Christine White

Oh, the world's deep need

For a little love today!

But how little heed

Many of us pay.

Busy with our cares,

Are we much to blame?

We tend our own affairs,

Let others do the same.

Love is a little thing,

Free for the taking—

Under the wounded wing

A heart is breaking.

Love is a cable stout,

Or a candle's feeble flame.

Would you fan it out,

Or fling it in Christ's Name?

"The spirit and soul of all reformation is free discussion."

—ALEXANDER CAMPBELL



Letters . . .

PUBLIC RELATIONS

Editor, *The CE-FR*:

Lately I have become most concerned about the fate of our church in its public relation situation. The challenges of our day and age demand that we as Disciples of Christ change many of our ways and thoughts to meet the ever-changing society we live in. Many Christian Churches exist in different communities of our land where people outside the church have no idea of what the Christian Church is.

In some cases people may even live across the street from a Christian Church and when asked about it, answer, "We've never heard of the Christian Church." The Roman Catholic Church dominates most of the religious programs on television and radio, but rarely do the Disciples of Christ appear on these means of public communication. We appear to be a church ashamed of publicity on a national scale, letting people know we do exist.

The other students I come into contact with on campus are very dissatisfied with religion in general. There (*sic.*) most frequent complaint is that, "Religion is to (*sic.*) comfortable." Religion has become to (*sic.*) much like another organization we would join; we don't demand enough of Christians in making personal sacrifices and truly (*sic.*) serving our Lord.

In my opinion our church has a great deal to offer to mankind, but we seem afraid to take any real solid steps forward (*sic.*) in communication with the public, and in demanding more from our own people. I feel unless we take giant steps in these three areas we will be less effective as time passes.—JERRY MERRYMAN, *Des Moines, Iowa.*

Editor's Comment: Students are always dissatisfied. That's good! From such stirrings, new worlds are born. We recommend careful study in the art of communication, whether written or spoken on television, for all who want to take giant steps.

LONGER PASTORATES

Editor, *The CE-FR*:

As one whose pastorates over the years have been too short, I want to express appreciation to Claude R. MacDonald for his brief article urging longer pastorates, (*How Long Is a Pastorate? CE-FR, April 5, 1959.*)

Of course it will be recognized that in a sense, a pastorate is like a good marriage. The obligation of preserving it is a "two-way street," demanding the desire by both church and pastor that the relationship shall be preserved.—WILLIAM ELLIS HARRIS, *Hope, Ark.*

BELIEFS

Editor, *The CE-FR*:

In the March 8 issue of the *CE-FR*, Clyde E. Nichols (*A Faith to Live By*) raises the question, "What would you say if you were requested to write down your belief?" In order that Mr. Nichols might have some idea of the effect of his question, I submit the following.

I'd like to say first, as a matter of pointing up the challenging aspect of this question, that I am an uneducated lay person and writing does not come easily for me. But this question of being able to write down my beliefs aroused this immediate response:

This I believe:

I believe in the sovereignty and majesty of God. I believe that God is more than man can comprehend at one time, so that no matter how much God reveals to us of Himself, there is still infinitely more of Him beyond our grasp. In the midst of this Infinite Greatness, we are not swallowed up or lost; each person is unique and important to God, and He is continuously seeking men out. Because of our separation from Him we are not aware of His constant call to us.

I believe that every person born on this earth is confronted by God in the person of Jesus the Christ at some time (or many times) in their lives. That each person chooses knowingly or unknowingly to accept or to reject Him. How primitive peoples of Africa or other lands

who have never heard the telling of salvation are confronted, I'm not sure, except to say: Before the written word, or the verbal word, God Was. And Is. And Jesus, the man, was the Christ, to men. If God breaks into our lives out of the quiet grandeur of nature, He may also break into our lives simply by the fact that He Is.

I believe that becoming Christian is not easy, or that being Christian is not merely being good. Out of travail a new being is born, and a recognition of one's own finiteness and inability may open our hearts to receive the power from above. I also believe that one can never say, "I'm saved," with a positive certainty that he will never fall away from God. The decision to be Christian is always with us. God never forsakes us, it is man who forgets and turns away from God.

I believe that when men are grasped by the spirit of God, they are compelled by a Divine force within themselves to seek out the unloved, not as a duty or an attempt to be good, but out of a will to love. And that the peace and joy found in the presence of the Eternal God is beyond human description. Disillusionment, brokenness and despair are overcome, and hope born out of the knowledge of the reality of God gives new meaning and purpose to life.—MRS. MAINE PRITZA, *Blue Island, Ill.*

SYMPATHY FOR JUDAS

Editor, *The CE-FR*:

I have always had a lot of sympathy for Judas regardless of his awful betrayal of Christ, because God planned it to be so. Once I said to L. R. Cronkhite, "I wonder if I'm the only one that ever had any love and sympathy for Judas. Why blame him when he was to do that? He was so sorry and grieved and couldn't stand it and took his own life." I had never heard a minister preach on that in my life and asked if he would do so when he talked at our devotionals in the Illinois Home. I was so happy to hear what he had to say.—MRS. SALLIE A. STANTON, *Jacksonville, Ill.*

—PUBLIC SCHOOLS

(Continued from page 5.)

more manifest themselves in the guidance of Israel."

This faith in the existence of God and in His special role as Author of history and Guardian of Israel has always been central in Jewish thought. It has been communicated from generation to generation through the reading of the Torah, in the recitation of prayer, and by the celebration at home and in the synagogues of those historic occasions on which God made Himself manifest to and through His people.

Yet significantly the Jews have always been reluctant to define the nature of God narrowly and specifically. Nor do they insist upon the acceptance of any definition or creed the affirmation of which is necessary for salvation. The rabbis, for example, taught regarding him who cannot articulate a belief in God, "Let him act as though he believed in God and he will be judged by his works."

"I Am that I Am" remains therefore a formulation of God's being that enables each person, each people, each generation to arrive at an understanding of God and His will, each in accordance with its capacity and peculiar experiences. Ultimately Jews believe man will be judged not on his articulated expression of faith, nor by his particular definition of the divine, but in accordance with the manner in which he has lived his life.

This religious heritage, although it is not always made explicit in discussions about touchy church-state issues, helps explain the hesitation with which most Jews meet efforts to teach "God" in the public schools.

In our pluralistic society with its multiplicity of denominations and sects, each guaranteed the protective neutrality of the state, what kind of "God" can be taught? Only one stripped of all sectarian associations and symbols. But it is through these various associations and symbols

that we come to know God, each in our own way!

Clearly such education is the sole prerogative of the home and synagogue or church. The public school, an organ of the state, cannot assume to unravel these particulars nor should it seek to communicate the nondescript composite, "public school God" that is left when the particulars are removed.

The public school must not insist upon, impose or raise questions concerning a child's religious belief. It may make no judgment with regard to the multiple sanctions the American people hold for their values. *The public school can and should communicate, however, the values shared by all religious groups: truth, justice, respect for the worth and dignity of the individual.*

The school has a responsibility to teach *about* the role of religions and religious institutions in the making of our civilization; neither art, literature, nor history can be taught without recognizing religious motivations and influences.

The school has the duty of respecting whatever religious beliefs and convictions the student brings with him from home or religious school. But to involve the public school in the teaching of religion for the purpose of achieving religious commitment deprives parents of their most precious rights, and religious educators of their profoundest responsibilities. Inevitably it would lead to interreligious strife and tension.

Today more Americans are church and synagogue members than ever before in our history. Religion continues to flourish in the United States. It is because religion is neither hampered by the state nor dependent on it for support that our religious institutions have developed such vitality and creativeness.

Our public schools protect our democratic heritage by instilling the love of truth and respect for people. In this effort the school serves the will of God.

RELAX . . .

"There's a man outside who says he has a dual personality."

"Tell him to go chase himself."

—LOOKOUT

★ ★ ★

Some of today's musicians carry a tune as if it were too heavy for them.

—MORRIS BENDER

★ ★ ★

DEFINITION

A word explicity
With feigned simplicity
And Greek felicity
Is ecumenicity.

—NORTHWEST CHRISTIAN COLLEGE, "BULLETIN"

★ ★ ★

The trouble with what melts in your mouth is the way it bulges in front of the mirror.

★ ★ ★

REVENGE

Wanting to borrow some money to make a six months' tour of Europe, a man went into a bank where he had done business for years. The bank refused the loan.

He went to another bank, and got the money easily. Then he bought a five-pound fish, had it wrapped, put it in his safety deposit box in the first bank, and left for the six months' trip.

—HOUSTON POST





"You Are What You Read"

BRIDGES CHASM

Hoping to Be Somebody. By K. Morgan Edwards. Abingdon Press. 142 pages. \$2.50.

This book is an attempt to bridge the chasm between neo-orthodoxy and rampant liberalism of the recent past.

Here is a truly wonderful book for those who are hungry for contemporary theological thought written in simple language. Some of the best insights of present-day theological and psychological work have been utilized in a very skillful manner. The uniqueness of this book rests in the simplicity of language, in spite of the theological and psychological depth. However, the great value of the book lies in the fact that it is gospel all the way.

The book will not "disturb" the scholars, and it will most assuredly be received by others with "unspeakable joy," because it opens up the good news of redemption in a striking way.

The central proposition of the book is this: If we would truly hope to be a real "somebody," we need to re-examine our decision of faith and personal commitment to Christ. It is the state of indecision which thwarts us from becoming a real "somebody." Becoming a real somebody is synonymous with becoming a son of God.—KARL H. CROEL

PARTY MANUAL

Good Things for Church Groups. By Beatrice M. Casey. T. S. Denison and Company. 366 pages. \$3.95.

While a book of this kind which contains only monologues, dialogues, plays and skits may be difficult to judge, there are certain things which appear as desirable criteria for selecting such a collection in book form.

The author has undoubtedly spent much time in collecting the material; however it doesn't reflect much real depth in demonstrating how a Christian can meet the real and sometimes tragic facts of life. Frequently the content offers too shallow a solution to the problem presented in the play or skit which

betrays too little concern with the needs of people.

Adults planning a program for some group within the church would find the book helpful in preparing the program but they possibly would feel the need to strengthen the material with some of their own thoughts.

One play was labeled suitable for teenagers which was a helpful factor in reading the material. It would have enhanced the other parts of the book, if the author had indicated the purpose of each of the offerings.

The best selections seemed to be the monologues of which there are eight.—ROBERT L. DANNER

INSTANT THEOLOGY

When Christ Comes and Comes Again. By T. F. Torrance. William B. Eerdmans Publishing Company. 192 pages. \$3.

In sixteen sermons whose homiletical form has been severely dressed to the shape of the theological essay, the distinguished professor of Christian dogmatics at the University of Edinburgh and co-editor of the *Scottish Journal of Theology* brings together in one volume what seems to be most necessary from the Reformed point of view for the evangelical message of the Church.

As originally delivered in parish churches, college and school chapels, and over the radio, with the direct address of preaching and the illustrative and literary materials intact, these messages probably stirred both the mind and the spirit of the listeners. In their present dehydrated condition, consciously rewritten for the reader rather than being allowed to stand for the listener, these sermons are less than interesting for the homiletician.

The best and most satisfactory sermon in the collection is the one entitled, "Christ in the Midst of His Church." The outline is archaic, but the theological assertion holds together nonetheless.

European homileticians have much to teach American preachers about the relationship between

theological methodology and homiletical methodology, but American homileticians have much to teach European preachers about the simple task of planning and developing a sermon.

Thus, the practiced and mature homiletician may read this book of sermons with great interest and profit, mostly negative, but it is scarcely a book which we might wish to put into the hands of a beginner.—GEORGE C. STUART

HEROES OF THE FAITH

Adventurers for God. By Clarence W. Hall. Harper & Brothers. 266 pages. \$3.75.

Through the gospel and the plow, Emory Alvord helped transform Rhodesia from a hunting to a farm country as he went about sowing faith and crops. At Sunshine Island, Gus Borgeest resettled refugees rescued from terrors of Red China.

These are two of the thirteen inspiring stories of modern missionary work told by Clarence W. Hall, a senior editor of the *Reader's Digest*. His colorful, dramatic, realistic accounts give an impressive picture of the thrilling, significant programs of the church abroad. They also show the varied approaches needed to spread the good news.

Some stories are tragic, as the martyrdom of five men who took the gospel to the fierce Aucas Indians of Ecuador. Some accounts seem beyond imagination, as that of Sir Henry Holland, who won the right to preach Christ to the Moslems by performing an intricate eye operation through the use of a hairpin, scissors, and crochet hook. Some are unusual, as the story of the Morning Star, fabled missionary shop.

A few of the missionaries are famous, as Kagawa, the great slum worker. Another chapter is about some of the less widely known but equally effective linguists who work with illiterates. They are the Summer Institute of Linguistics workers (Wycliffe Bible Translators), who are at work in 175 different language groups in twelve countries, teaching people to read.—JAMES W. CARTY JR.



"I wish I was dead!"

**Terrible words to come from
the lips of a little child...**

SHOCKING, isn't it? But the little girl was simply expressing what countless thousands of other children feel... the forgotten children of the city slums, compelled to live in a world of dark hallways and filth-littered alleys, of rancid garbage smells and nameless fears. They sleep in musty rooms, sometimes three or four in a single bed. They are hungry so often that the ache has become habit. They see and hear things that no child should be permitted to see or hear.

For these children the worst time of all is the summer. Then the air is most poisonous with exhaust fumes and fetid smells. Tempers are shortest in the stifling heat. Wailing babies, blaring radios, the din of traffic fill the days and nights. The slum child is trapped between the sweltering walls of his tenement and the blazing street.

But every year, up at Nyack on the Hudson, there is a refuge for many of these children... a pleasant haven high on a hill where they may escape for two glorious weeks. Here they romp on wide green lawns among tall, shady trees... they take hikes through the woods... they go swimming in a beautiful modern pool. They eat nourishing meals three times a day. They sleep in their own beds, between clean, cool sheets.

Mont Lawn offers these children a real vacation from the heat and dirt of the slums... and it does more. Friendly, sympathetic counselors prove to them that not all adults are to be distrusted and feared. In the interdenominational chapel they learn of God's love. For most of these children, Mont Lawn is an experience that may spell the difference between a lifetime of poverty, bitterness, and even crime... and a happy, useful future guided by God.

This summer there are hundreds of children still waiting to go to Mont Lawn. Unless we receive immediate help, many of these children will not be able to go. The very tot in the picture may be one of these unfortunates... condemned to go on staring hopelessly at a world she has reason to hate, not only throughout the long, hot, weary summer months... but perhaps for the rest of her life! Two weeks at Mont Lawn could make such a world of difference to her... but some one must make it possible.

Will *you* be the one to send a child such as this away from the slums for two weeks? Just \$40 will pay the entire cost, but even the smallest contribution will help. Remember, one of these little ones is depending on your kindness. Mail your contribution now!

\$500.00 endows a bed in perpetuity

\$40.00 gives a child two weeks at Mont Lawn

\$20.00 pays for one week • \$3.00 pays for one day

CHRISTIAN HERALD CHILDREN'S HOME
BUSINESS OFFICE: 27 EAST 39TH STREET ROOM 118
NEW YORK 16, N. Y.

Yes, I want to help some poor child spend two wonderful and inspiring weeks in God's outdoors. Here is my gift of \$.....
(I understand that the Christian Herald Children's Home is a completely non-profit organization, and my contribution is fully tax-deductible on my income tax return.)

Name.....

Address.....

City.....Zone.....State.....



LET'S TALK IT OVER

by F. E. Davison

Question: *What do you do with a minister's wife who is always putting her nose into everything? She is very young but is always "sh-shing" our young people and telling them how to act in church.*

Answer: Perhaps I should say there are no more perfect ministers' wives left. I married the only one there was—about fifty years ago and in order to try and make it fifty I will have to throw my sympathies on the side of the minister's wife. The fact is, she deserves much more credit than the minister. She not only has to live with the people of the congregation which her husband serves but she has to live with her preacher-husband—and that is not easy.

During the past three years I have been in scores of parsonages (I like the term "the manse," better) and I have come to know many ministers' families. I am quite sincere when I say "orchids to the minister's wife."

Many times, with inadequate tools and an impossible budget, she has developed a family that brings great credit to any manse. Aside from that, many of them have served humbly and effectively in the program of the church.

Having said this, I would like also to have a heart-to-heart talk with every young queen of the manse. I would like to say several things. Sup-

pose I list them.

1. Don't start your work by "sh-shing" people—especially not the elders and deacons, and not even the young people. It is your job as an "assistant to the shepherd" to lead the sheep and not to drive them. Some protective ewe or some rambunctious ram is liable to tell you off.

2. Don't meddle in your husband's affairs. *He* is the pastor. Even though his duty may sometimes be to reprove and rebuke, that is *his job, not yours*. Although you are a member of his congregation, he is not likely to point out your shortcomings—for he desires above all else marital harmony.

3. Before you said "I do" at the marriage altar someone should have told you that it would take the patience of Job.

I have lived with churches and church boards now for fifty years; and I have seen them change, but I have never seen a quick or a miraculous change. God moves in mysterious ways his wonders to perform but he usually takes time to do the miraculous. I believe on one occasion it took forty years.

Question: *Isn't the approach to selecting a minister usually academic and intellectual—the prime tool of an atheist?*

Answer: Jesus never put any premium on ignorance and the church of Jesus Christ must

never lower its standards of leadership.

If the atheist in your community is intellectual, the only hope of answering his questions and winning him for Christ and the church is to have a minister who knows as much as or more than, the atheist in any field of study that may be explored.

Paul sat at the feet of the greatest teacher of his day and much of his success was due to the fact that he knew how to talk with Jews, Romans and Greeks about God and God's ways in the world.

Maybe sometime in the not too far distant future we will invent a Year Book that answers all our questions about ministers and churches but I warn you that it is going to be quite embarrassing to many churches and not a few of us ministers will wear red faces.



"For years Edward has considered tithing, Reverend. It seems to make him feel so good to consider it!"

